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# ALCOHOL AT THE BAR:

The Highest Medical and Scientific Testimony  
concerning its Use.

COMPILED BY G. W. BACON, F.R.G.S.

Though I look old, yet I am strong and lusty,  
For in my youth I never did apply  
Hot and rebellious liquors in my blood.

*As You Like It.* Act ii., Scene 3.

LONDON:

G. W. BACON & CO., 127, STRAND.

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# INTRODUCTION.

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THE mission of this little book is to present, in a small compass, the gist of notable modern utterances on alcohol, with the view of convincing the reader that recent experience and scientific research emphatically pronounce against its use as a beverage.

That there is a want of knowledge on this subject is manifested by the drinking customs of society generally, and by the fearful domestic and social catastrophes which so often result from the consumption of alcoholic drinks. It is impossible to believe that if people of ordinary intelligence once clearly understood the injurious effects of alcohol on the human body, and on everything pertaining to life, its duties, pleasures, and responsibilities, they would any longer be fascinated by it, or continue in any degree to contribute to the perpetuation of our national drinking habits. There can be no doubt that every one, young or old, has a direct *personal interest* in the practice of total abstinence from the use of alcohol. Hence the conclusion that it is only lack of knowledge that hinders such a practice from becoming general; for sensible people, take no pleasure in the sacrifice of their own immediate interests.

The National Temperance League, the United Kingdom Alliance, and the United Kingdom Band of Hope Union, with many other organised bodies, have zealously laboured to spread the necessary knowledge abroad, and with great success. But there are thousands who have not yet been reached, and for them this collection of evidence is intended. They only want light that they may see; and, seeing, they will understand that alcohol is utterly and altogether valueless as a beverage, and should therefore, apart from its dire effects, be rigorously excluded from the system.



The progress made within the last few years in the temperance movement is clear evidence of the fact that simple truth must, in the end, win recognition, and make habit conform to its teaching. For a long time previously temperance people had laboured with apparently little success. Their efforts had provoked sneers and gibes, not to say contempt, from the leaders of public opinion. But the work was continued; evidence was accumulated; the light of science was added to personal experience; and now the scene is changed. The banner of Temperance, instead of being trailed in the mire, or borne by a few noble men and true, is upheld by the learned and wealthy of the land. The principles of temperance, no longer avoided or treated with suspicion, find a kindly and appreciative welcome amongst nearly all religious denominations; Parliament lends a more willing ear to them; and in every walk of life prominent men are publicly acknowledging the advantages they personally derive from their adoption. Total abstinence is now practised by 3,000 clergymen, including bishops, canons, and eight of Her Majesty's chaplains; by M.P.'s, and by a large number of our leading medical men, many of whom have spoken or lectured publicly in favour of temperance, and their addresses have been circulated wherever the modern newspaper finds its way. No less than 14,000 clergymen signed the memorial to the Archbishops, requesting them to promote temperance legislation, and thus led to the appointment of a select committee of the House of Lords to inquire into the subject and report.

These marvellous and happy changes are, in the main, due to the steady perseverance of temperance workers, and are the more welcome because, while the basis of action is practically what it was forty years ago, the influence of the new-comers carries the advocacy of temperance into entirely new circles, and gives that advocacy a power to reach the people which it was formerly almost destitute of. Thus, though the change brings nothing new to temperance in the way of proof or argument, the "old story"

from the lips of earls, bishops, canons, and men of science, politics, and commerce, gathers a new charm—a charm which influences editors of newspapers, and opens their columns to speeches on temperance; and the speeches are thereby presented to audiences a thousand times larger than those to which they were delivered.

From all this we may safely conclude that temperance principles will continue to spread among all classes, and we fervently hope that the use of alcohol, which has brought misery and destruction upon so many thousands, in this country, will, ere long, cease to be the bane of the British nation.

To aid in hastening such a consummation the compilation of this volume was undertaken. Much time and labour have been spent in order to make it a complete epitome of the best modern authorities on the subject, so arranged as to be a quiver well stocked for the champion of temperance, and a storehouse of facts for the seeker after truth.

G. W. B.

# ALCOHOL AT THE BAR.

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## CHAPTER I.

### ALCOHOL AND LIQUOR.

It is sometimes said, as a set-off to the impeachment of alcohol, that people do not drink alcohol. This is true in part, because pure alcohol is not consumed. But a very simple test will prove that alcohol is essential to ensure the sale and consumption of liquor. Let any drinker place his favourite liquor in an uncovered vessel in a room heated slightly above the ordinary temperature. Let it remain for an hour or so, and then, if the liquor be ale or beer, though he fail to detect any practical diminution in bulk, he will demonstrate the absence of something by his inability to swallow it with his usual zest. What has happened? The alcohol has simply been converted into vapour and taken flight, and what was before pleasant and acceptable is now flat and insipid. Hence it is idle to deny the imbibing of alcohol. People drink liquor because of the alcohol ; remove that, and the necessity for a teetotal crusade would no longer exist.

This fact is of the highest importance, and should be kept in mind in considering what the liquors consist of. Alcohol is found in all intoxicating liquors, commonly so called, and the measure of their intoxicating power is the measure of its proportion to the other materials. The latter are curious. To a drinker looking for the virtues of barley, hops, and grapes, they must be dis-



appointing, because, as a rule, these are distinguished by their absence. However, let us take the evidence of scientific men who have subjected liquors to chemical analysis. Here are some tables from the South Kensington Museum authorities—persons not likely to adapt scientific results to further teetotal notions.

Taking an imperial pint as the standard, the following are the components:—

	Water.	Alcohol.	Sugar.	Nitric Acid.
Pale Ale . . . . .	17½ ozs.	2½ ozs.	240 grs.	40 grs.
Strong Ale . . . . .	18 „	2 „	136 „	54 „
London Stout . . . . .	18½ „	1½ „	281 „	54 „
Mild Ale . . . . .	18¾ „	1¼ „	280 „	38 „
London Porter . . . . .	19¼ „	¾ „	267 „	45 „
	Water.	Alcohol.	Sugar.	Tartaric Acid.
Brown Sherry . . . . .	15½ ozs.	4½ ozs.	360 grs.	90 grs.
Port . . . . .	16 „	4 „ 1 oz.	2 „	80 „
Madeira . . . . .	16 „	4 „	400 „	100 „
Champagne . . . . .	17 „	3 „ 1 oz.	133 „	90 „
Burgundy . . . . .	17½ „	2½ „		160 „
Hock . . . . .	17¾ „	2¼ „		127 „
Claret . . . . .	18 „	2 „		161 „
Moselle . . . . .	18¼ „	1¾ „		140 „
Rum . . . . .	5 ozs.	15 ozs.	grs.	
Brandy . . . . .	9½ „	10½ „	8 „	
Gin (best) . . . . .	12 „	8 „		
Gin (retail) . . . . .	16 „	4 „	5 „	

Occasionally, however, analysis does not bear out the results given in the above Government tables. Grains of paradise, cocculus indicus, as substitutes for hops, and other things, find their way into liquor; and of late salt appears to have become a very favourite adulterant. Dr. Bernays, chemical analyst for Camberwell, stated in the *Times* of November 28th, 1877, that he had found in eleven samples of ale, porter, and beer, salt ranging from 5·6 grains to 82 grains per gallon. Dr. Bernays stated further, that he had found only a remote trace of hops!

The Archbishop of York, speaking at Manchester in



November, 1876, made even stronger statements than these. He said that we had gin adulterated with glycerine and nitric acid. A little glycerine was put in to smooth the drink as it went down people's throats. That was done every day. It was not one of the deeper secrets. There was a book, called "The Mixer's Manual," which one must be a publican before he was allowed to purchase or look into. He could not tell them what its contents were; but he had seen in the newspapers an advertisement from four Dublin distillers relating to the adulteration of Irish whiskey. These four firms stated that though they were, of course, making the most beautiful whiskey, the other distillers were preparing and vending a compound which was merely rectified spirits distilled from various kinds of refuse and flavoured with artificial compounds.

Thus, the fact that a liquor may originally come from good material is no proof that the liquor itself must be of service in the animal economy. The processes through which it passes involve the destruction of all nutritive elements, and what are not destroyed go to the farm-yard to fatten cows and pigs. Hence no person with a knowledge of the ultimate composition of liquor would expect it to fulfil any of the promises made by its friends in its behalf, simply because it contains nothing capable of doing so. But many people are either ignorant of its true composition, or look for some wondrous virtue resulting from the mixture of water, sugar, and alcohol. But this is a mistake, for, as will be seen in the next chapter, liquor is neither a valuable nor useful food.

## CHAPTER II.

## DO ALCOHOLIC LIQUORS SERVE AS FOOD?

To the wage-earning class this question is of vital importance: their health is their capital. Food is essential to its due sustentation, and either a poor supply, or even a large quantity of what is not food, is attended with disastrous results. The evidence on this point fortunately leaves no room for doubt.

Dr. B. W. RICHARDSON, F.R.S., in one of his Lectures on Alcohol, at the Society of Arts, says:—"This chemical substance, alcohol—an artificial product devised by man for his purposes, and in many things that lie outside of his organism a useful substance—is neither a food nor a drink suitable to his natural demands. Its application as an agent that shall enter the living organisation is properly limited by the learning and skill possessed by the physician."

Dr. E. A. PARKES, F.R.S., Professor of Military Hygiene at the Army Medical School, Netley, said:—"Are there any circumstances of the soldier's life in which the issue of spirits is advisable, and if the question at any time lies between the issue of spirits and total abstinence, which is the best? To me there seems but one answer." And he answers in the negative.

Dr. SULLIVAN testifies:—"It is a mistaken notion that ale, wine, or spirits communicate strength."

Baron LIEBIG, the great German chemist, declares—"We can prove, with mathematical certainty, as plain as two and two make four, that as much flour or meal as can lie on the point of a table-knife is more nutritious than nine quarts of the best beer."

Dr. T. P. LUCAS says:—"Alcohol is not a food; it is not a flesh-former, it is inadequate as a heat-giver, and it is not a force-producer. . . . Alcohol is a poison. For a time it may appear to sustain life and to prevent the feeling of fatigue; but it does not give life, it takes it; it does not give strength, but exhausts it. . . . To keep to the moderate use of adulterated ale, wines, and spirits is next to impossible, for their use soon produces disease and other evils which necessitate the continued and *augmented* consumption of them."

C. R. DRYSDALE, M.D., M.R.C.P., F.R.C.S., says:—"The theoretical idea that alcohol is a food is fast losing ground among medical men."

HENRY MUNROE, M.D., F.L.S., says:—"Alcohol, like any drug or non-alimentary substance when introduced into the body in health, causes an abnormal action, and therefore must tend to injury. . . . Food gives force to the body; alcohol excites reaction and wastes force in the first place; and in the second, as a true narcotic, represses vital action and corresponding nutrition. . . . Scientific facts strongly tend to show that both the mental, vital, and physical powers of man in health are, on the whole, depressed and maimed by the use of alcohol, and that we must not flatter ourselves that we are taking food and nourishment when we are only swallowing a poison. On comparing the results of sickness and death occurring in two large friendly societies under my care, the one composed of total abstainers and the other of non-abstainers, I find that in the non-abstinent society the average amount of sickness experienced last year was 11 days 21 hours per member, and that the number of deaths was about  $1\frac{1}{2}$  per cent. In the total abstinent society, the amount of sickness experienced last year did not amount to more than one day and three quarters per member, and that the number of deaths was only two in five years, or less than one quarter per cent. per annum."

Dr. B. W. RICHARDSON says, in elucidation of this point:—"When it is physiologically understood that what



is called stimulation or excitement is, in absolute fact a relaxation, a partial paralysis, of one of the most important mechanisms in the animal body, the minute, resisting, compensating circulation, we grasp quickly the error in respect to the action of stimulants in which we have been educated, and obtain a clear solution of the well-known experience that all excitement, all passion, leaves, after its departure, lowness of heart, depression of mind, sadness of spirits. We learn, then, in respect to alcohol, that the temporary excitement it produces is at the expense of the animal force, and that the ideas of its being necessary to resort to it, that it may lift up the forces of the animal body into true and firm and even activity, or that it may add something useful to the living tissues, *are errors as solemn as they are widely disseminated*. In the scientific education of the people, no fact is more deserving of special comment than this fact, *that excitement is wasted force*, the running down of the animal mechanism before it has served out its time of motion. . . .

“It is assumed by most persons that alcohol gives strength, and we hear feeble persons saying daily that they are being ‘kept up by stimulants.’ This means actually that they are being *kept down*; but the sensation they derive from the immediate action of the stimulant *deceives them* and leads them to attribute passing good to what, in the large majority of cases, is, *persistent evil*. The evidence is all-perfect that alcohol gives no potential power to brain or muscle. During the first stage of its action it may enable a wearied or a feeble organism to do brisk work for a short time; it may make the mind briefly brilliant; it may excite muscle to quick action, but it does nothing substantially, and fills up nothing it has destroyed, as it leads to destruction. A fire makes a brilliant sight, but leaves a desolation. It is the same with alcohol. . . . To search for force in alcohol is, to my mind, equivalent to the act of seeking for the sun in subterranean gloom until all is night.”

Dr. CHARLES R. DRYSDALE, Physician to the Metropolitan

Free Hospital, and the North London Hospital for Consumption, writes as follows:—"I know very well that the late Dr. Anstie and other energetic followers of the late Dr. Todd, of London, are wont to look upon alcohol as one of the best kinds of food for overworked literary men; and in a journal, *The Practitioner*, I recently saw that the editor (Dr. Anstie) talked of the utility of such persons habitually partaking of a daily bottle of Bordeaux wine; but I cannot, in any way, say that I understand the *rationale* of such advice. It seems to me that simple food and simple beverages give to the human animal all that is required for the building up of the tissues, with as little disturbance as possible of the circulation. At first, when any one, not habituated to the use of beer, wine, or spirits, partakes of any of these, the patient feels giddy and uncomfortable: the pulse rises in frequency, the head becomes hot, and the cheeks flushed. Will any medical man assert that such effects are those we should wish to arcuse habitually by our daily diet? I think not. It is custom which dulls the sensibility to these noxious effects of stimulants on our nervous system; but is it worth the while of any of us to become less sensitive to such poisons?"

Dr. JAMES EDMUNDS, in controverting a statement by the Bishop of Manchester, said:—"It in no way follows that alcoholics—assuming them to be gifts of God—were ordained to be used *as food* for mankind. Arsenic is as much a gift of God as any other purely natural object, but does it follow that arsenic was ordained for our use *as food* because it may properly be called 'the gift of a beneficent Creator?' Clearly not. Not only is this reasoning altogether fallacious, but the reasoning itself is grounded upon a statement which is not true. Alcoholic liquors are no more 'the gifts of a beneficent Creator,' than are murderous weapons or chemical poisons; alcohol is never found in the animal, vegetable, or mineral kingdom; alcohol is produced only by *the artificial destruction of the saccharine principle of food, and it is always a product of man's contrivance*. Nor is there anywhere a shadow of *à priori*

argument in support of the allegation that they were ordained to be used as food for mankind.

“We conclude by simply affirming these propositions : That alcohol never sustains the forces of the body as a food or a food medicine ; that alcohol never acts as a goad to the body ; that it has no stimulating properties whatever in the sense of increased action either in rate or quantity ; that alcohol always acts as a narcotic, and is always a paralysing of sensation and a lessener of action.”

The above testimony should convince reasonable persons of the inutility of alcohol as food. More might have been presented had space permitted, but, after the conclusion arrived at in Chapter I., it would appear almost a work of supererogation. Yet it is not so, because there are many who know all about the composition of drink, who yet believe it serves in some way as food. Hence the necessity for the above testimony.

The following valuable paper by N. L. DAVIS, M.D., of Chicago (slightly abridged and simplified), is a very fine and comprehensive treatment of the subject now under consideration. The paper complete is published by Tweedie & Co., Strand.

Alcoholic liquids, derived from the fermentation of fruits and vegetable substances, have been known and used from an early period. Being chiefly derived from the grape or fruit of the vine, the name *vinum*, or wine, was naturally applied to all these liquids. In the seventh century, a liquid obtained from the fermentation of corn, was made by the Saxons, and called beer.

In the eleventh century, the vinous liquids in use began to be subjected to distillation, by which the active intoxicating constituent was obtained in a concentrated form, to which was applied the name “spirit of wine,” and afterwards the word “alcohol.” The first really scientific use of the term “alcohol” with which we are acquainted was by Lemert in his *Chemistry*, published in 1698. For a long period after the discovery of spirit of wine or



alcohol, it was used only as a solvent in the preparation and preservation of other substances, while the fermented liquids continued to be used as drinks.

The impure and diluted alcohols derived from distillation of fermented liquids, and known as brandy, gin, rum, and whiskey, are of comparatively modern origin, having only come into use within the last two or three centuries.

Although we have a large variety of beverages derived from fermentation and distillation, known as wines, beers, and distilled spirits, yet what is universally known under the name alcohol, constitutes the active, controlling ingredient in them all. The amount of this alcohol in the fermented drinks, called wines, beer, ales, &c., varies from four to twenty per cent.; while in the distilled spirits, called whiskey, rum, and gin, it constitutes from fifty to seventy five per cent. If the alcohol be separated from these liquids, the remainder is capable of producing little more effect on the human system than pure water. The juniper in gin, the hops in beer, and the vegetable acids and starchy matter in wines, are in quantities too small to exert any important influence, and hence may be omitted from our further consideration. Therefore, throughout the remainder of this paper, when we speak of alcohol, or its effects, we mean to include all alcoholic liquids, whether fermented or distilled.

Until chemistry had made sufficient progress to show the composition of the more common articles of food and drink, no efforts were made to explain the special or physiological action of alcohol on the human system. All liquids containing it were simply regarded as cordial or stimulant, and capable of supporting strength and life. When the chemico-physiological school of investigators, with Baron Liebig at its head, developed the fact that all alimentary substances were capable of being arranged into two classes, the nitrogenous and carbonaceous, they very naturally adopted the theoretical idea that the former when taken into the system were appropriated to the nourishment of the tissues, while the latter united with

oxygen by a species of combustion, resulting in the development of animal heat and carbonic acid gas, and hence were familiarly styled "respiratory food." Alcohol, being one of the purest of the carbonaceous class, and especially rich in carbon and hydrogen, was at once assigned a place at the head of the list of respiratory foods, and of supporters of animal heat. When taken into the living system it was supposed to unite rapidly with the oxygen received through the lungs, developing heat, and leaving as resultants carbonic acid gas and water; in this way its supposed heating and stimulating effects were explained.

The simplicity of the explanation, coupled with the high authority of Liebig, caused it to be almost universally accepted, although resting on a purely theoretical basis, without a single experimental fact for its support.

It was not long, however, before Dr. Prout, of London, ascertained by *direct experiment* that the presence of alcohol in the human system *directly diminished the amount of carbonic acid gas exhaled from the lungs*, and consequently there could be no combustion or oxydation of the alcohol by which it was converted into carbonic acid and water. Dr. Percy and others also found by examination that alcohol taken in a dilute form into the stomach, was taken up without change of composition, and carried with the blood into all the organs and structures of the body; where its presence could be easily detected by the proper chemical tests.

Physiologists, however, still assuming that alcohol, being a hydrocarbon, must necessarily be used for maintaining temperature and respiration, suggested that the union of its elements with oxygen might be such as to result in forming acetic acid, instead of carbonic acid gas. Hence they still sustained the popular belief that alcoholic drinks were capable of increasing both the temperature and strength of the human body.

In the meantime, experiments were continued. Dr. Boker, of Germany, by a well-devised and carefully-executed series of experiments, proved that the presence of



alcohol in the living system *actually diminished the daily throwing off of the waste matter from the system*; and consequently, that its presence must retard those changes of minute particles, by which nutrition, secretion, and elimination of dead matter are effected.

So long ago as 1850 the writer of this paper prosecuted an extensive series of experiments to determine the effects of different articles of food and drink on the temperature of the body, and on the amount of carbonic acid excreted from the lungs. These experiments proved conclusively that during the active period of digestion after taking any ordinary food, whether nitrogenous or carbonaceous, the temperature of the body is *always increased*; but after taking alcohol in the form of either fermented or distilled drinks, *the temperature begins to fall within half an hour, and continues to decrease for from two to three hours*. The extent and duration of the reduction of temperature was in direct proportion to the amount of alcohol taken.

A few years later the experimental researches of Lallemand, Perrin, and Duroy proved conclusively that alcohol, when taken into the stomach, was not only absorbed and carried with the blood into all the organs and tissues of the body, but also that it was thrown off *as alcohol*, unchanged chemically, from the lungs, skin, and kidneys. The experiments of Prout were repeated, and his results confirmed, by Sandras and Bouchardet, of France; W. A. Hammond, myself, and others. The experiments of Boker were carefully repeated and varied by Anstie, of England, and Hammond, of America. My own experiments in reference to the effect of alcohol on animal heat have been repeated, and the results confirmed, by a large number of observers, among whom are Drs. Richardson, Anstie, and Hammond. Those of Lallemand, in reference to the elimination of alcohol from the system, have been equally confirmed, except the claim that the amount eliminated is not equal to the whole quantity taken.

Hence the following propositions may be stated as fully established scientific facts:—

First.—That alcohol, when taken diluted in the form of fermented or distilled spirits, is rapidly absorbed without change, carried into the blood, and with that fluid brought in contact with every structure and part of the human body.

Second.—That, while circulating in the blood, its presence retards those atomic changes by which nutrition and secretion are maintained, and the phenomena of life continued.

Third.—That its presence retards the elimination or throwing off of waste matter, impairs nerve sensibility, lessens muscular excitability, and lowers the temperature of the body.

Fourth.—That a part, at least, of the amount taken is finally eliminated or thrown out of the system with the excretions, without having undergone any appreciable chemical change.

These facts are as well established as any in the domain of physiology or in the whole field of natural science, and they point with all the clearness and force of a mathematical demonstration to the conclusion, that alcohol is *in no sense food; neither furnishing material for the tissues, nor fuel for combustion, nor yet generating either nervous or muscular force.*

Having thus determined, experimentally, that alcohol is neither food nor a generator of force in the living body, the question recurs, What are its positive effects when taken in the ordinary manner? I answer, simply those of an anæsthetic and organic sedative. Like ether and chloroform, its presence diminishes the sensibility of the nervous system and brain, thereby rendering the individual less conscious of all outward and exterior impressions. This diminution of sensibility is developed in direct ratio to the quantity of alcohol taken, and may be seen in all stages from simple exemption from all feeling of fatigue, pain, and idea of weight, exhibited by ease, buoyancy, hilarity, &c., to that of complete unconsciousness, and loss of muscular power.

It is this anæsthetic effect of alcohol—its power of diminishing sensibility—that has led to all the popular errors, and contradictory uses, which have proved so destructive to human health and happiness. It has long been one of the noted paradoxes of human action that the same individual would resort to the same alcoholic drink to warm him in winter, protect him from the heat in summer, to strengthen when weak or weary, and to soothe and cheer when afflicted in body or mind. With the facts now before us, the explanation of all this is apparent. The alcohol does not relieve the individual from cold by increasing his temperature; nor from heat by cooling him; nor from weakness and exhaustion by nourishing his tissues; nor yet from affliction by increasing nerve-power; but simply by diminishing the sensibility of his nerve structure, and thereby lessening his consciousness of impressions, whether from cold or heat, or weariness or pain. In other words, the presence of the alcohol has not in any degree lessened the effects of the evils to which he is exposed, but has simply *diminished his consciousness of their existence*, and thereby impaired his judgment concerning the degree of their action upon him.

But while the presence of alcohol diminishes the sensibility of the nervous structure, it also retards all the atomic changes, thereby diminishing the activity of nutrition, secretion, elimination, and the evolution of heat, constituting a true organic sedative. When taken in small quantities, repeated daily, the individual usually slowly increases in weight, *not from increased nutrition, but from retarding the waste and retaining the old atoms longer in the tissues.*

By some investigators, this power to retard atomic changes, and consequently to retain the old atoms, has been regarded as equivalent to nutrition, or the actual assimilation and addition of new atoms. It is on this basis that Dr. Hammond and a few others persisted in representing alcohol as indirect food. The fallacy of such claim, and its mischievous tendency, will be fully



apparent by reference to one of the plainest laws governing living animal matter. That law is, that all the phenomena of animal life are associated with and dependent on atomic changes, and that each individual atom has its determinate period of growth, maturity, and dissolution. Hence, to introduce into the living system any agent that will retard atomic change, is equivalent to retarding the phenomena of life. And if by retarding the atomic changes, cells or atoms are retained in the tissues longer than the natural duration of their activity, such retention may increase the bulk and weight, but in the same proportion it encumbers the tissues of the body with the presence of material which is constantly becoming inert and tending to degeneration. Consequently, the individual who thus increases his bulk and weight by just enough of the weaker alcoholic drinks daily to retard the processes of secretion and waste, in the same proportion diminishes his activity, diminishes his power of endurance, and diminishes his power to resist the effects of morbid agents of every kind.

This is abundantly illustrated by the thousands of beer and wine drinkers, who from twenty to twenty-five years of age were muscular, active, and capable of any reasonable endurance, with a weight of 10 stone, but who, after moderately retarding atomic changes and retaining old atoms by the daily use of wine or beer, have acquired a weight of 12 or 14 stone, and have lost their muscular activity and endurance to such an extent that an active exercise of twenty minutes would make them puff like a "heavy horse." It is this sedative effect of alcohol on the organic or molecular changes in the tissues, retaining waste matter that ought to have been promptly disintegrated and thrown out, which impairs the vital properties, and *predisposes or prepares the system to yield to morbid influences* of any kind to which it may be exposed. And especially does this sedative effect of alcohol on the organic changes, when maintained by a moderate and continued use of the article, favour those degenerative

changes which result in tubercular, caseous, and fatty deposits in the lungs, liver, kidneys, heart, and arteries of the brain, *and in materially shortening the duration of life.* It is the same interference with the processes of nutrition and waste, only exerted more actively, that causes gastritis and delirium tremens in the excessive drinker of distilled spirits.

If you ask for the special *modus operandi* of alcohol, how it produces its anæsthetic and sedative effect when taken into the human system, I answer, chiefly by its strong affinity for the water and albumen, which exist in the blood and all the tissues of the body. Hence, when alcohol is present in the blood, it attracts the water from the blood corpuscles, causing them to become more or less corrugated, and inclined to adhere to one another, as described by Dr. Richardson, of London, and diminishing the capacity of the blood to absorb oxygen or other gases from the air in the lungs; and by its strong affinity for the albumen of the tissues, it retards the play of vital affinity between that substance and the other materials with which it is in contact, thereby retarding atomic changes as already described. The paralysing effect by which sensibility is impaired is owing partly to the direct anæsthetic properties of the alcohol, and partly to the diminished interchange of oxygen for carbonic acid gas in the process of respiration. That a part of the alcohol should be retained for a considerable length of time in the system by the affinities just mentioned, is very probable. Hence, the late Dr. Anstie may have been correct in claiming that it was not all eliminated from the system within any limited period of time, and yet its retention would afford no proof that it was either appropriated as food or for the generation of force. On the contrary, its presence retards both.

If we scan the whole domain of physiology and pathology in connection with the logical deductions from the experimental researches by parties widely separated by time, space, nationality, and language, we shall be

forced to the conclusion that alcohol as found in any or all of the fermented and distilled drinks, is neither stimulating, strengthening, nor nourishing to the human system, but simply anæsthetic, lessening sensibility, and sedative. Consequently, it cannot be used in health without injurious effects proportioned to the quantity used and the frequency of its repetition.

Its applicability as a remedy in the treatment of disease is also extremely limited; so much so that it might be wholly dispensed with, without any injury to the sick, every intelligent physician being able to supply its place with other remedies of equal, if not greater, value in the limited number of cases in which it is applicable.

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## CHAPTER III.

## ALCOHOLIC LIQUOR AND MANUAL LABOUR.

THERE are those who will admit the truth of all we have said in the preceding chapter respecting alcohol as food, and yet who harbour a notion that it helps them in some mysterious manner to perform [their daily labour. For them a new class of evidence is necessary, but it is easy to demonstrate, practically and theoretically, that such notion is utterly fallacious.

Mr. WILLIAM MALLEY, H.M.S. Alert, was on board this vessel when she was engaged in the last Polar Expedition. Speaking at a meeting in Southsea, he observed :—" Before leaving England I was told by many non-temperance people that I should not be able to hold out as a temperance man in those regions, owing to the extremely low temperature. But this only strengthened my determination to carry out total abstinence principles, and by doing so I found that temperance can endure, and has endured, the coldest atmosphere that man has ever been called upon to breathe. We have had as many as ninety degrees of frost for many days together, and our thermometer has shown as many as 105 degrees below freezing point. This isn't all; for there was a sudden change of temperature to be experienced many times a-day, when leaving the lower-deck to go out on the floe. For, assuming it to be 50 degrees above freezing inside the ship, we often experienced a sudden change ranging to 150 degrees, and each man's physical strength was put to this severe test for five consecutive months. The effect of this was not seen during the long winter, but there was an effect undoubtedly which lent its aid in bringing about that deplorable disease,

scurvy, and from which total abstainers enjoyed the greatest immunity. We have found and established beyond the shadow of a doubt that the intense cold of that frozen region can be endured better without stimulants than with them, thus annihilating for ever the excuse for stimulants — ‘a drop to keep the cold out.’ . . . . After the sledging duties were finished, which was not until the end of July, we found we had outnumbered the remainder of the ship’s company in the number of days’ sledging. Ayles had done 110 days and myself 98, and it is a remarkable fact that neither of us was attacked by scurvy, but enjoyed good health, and were only weakened by our arduous duties in sledging work, which is, undoubtedly, the hardest work ever imposed upon man. The number of men who escaped scurvy and did any sledging work worthy of notice was four, and these four had been and were temperance men, and enjoyed the most perfect immunity from all sickness. Mr. Chairman, from what I have told you this evening you will have seen that temperance has been put to a severe test, resulting in a splendid victory, and that a mighty work has been done for the cause, in more fully establishing the fact that temperance is the great reservoir of health and strength.”

Speaking at Oxford in the Sheldonian Theatre, in October, 1876, Professor ROLLESTON, of the University, bore the subjoined valuable testimony: “Quite lately on the Great Western Railway very hard work was done, that of laying new rails, and it was accomplished by working men who had no access to alcohol at all, but who worked upon a Scotch preparation called ‘skilley.’ I will give you one or two more arguments. Can you get through really good and hard work of head or of hand without this stimulus, which has been used, as we know, since the time when Noah came out of the ark? What is the experience of the Arctic voyagers? Is there harder work than that? Is there anything that does require more force than battling cold?—heat being just one of the forms



of force. You can all find it out. Take 'Kane's Arctic Voyages,' and read of ships which went through their work without a drop of alcohol on board at all. The voyages were trying to all the muscles and nerves, and there was nothing but tea and coffee to do it upon. Let me mention another thing. I dare say you may find it in the Life of that good man, Commodore Goodenough. He found that he was obliged to become a teetotaller that he might preach teetotalism and abstinence with greater effect. I do not mean to say that a person is obliged to do that: I do not drink these various liquors, and yet do not call myself a total abstainer, any more than I call myself a total abstainer from opium and strychnine. They do not suit me, and hence I do not take them. It is not with me a matter of principle, but a matter of interest, and I do not take them. He took another view of the matter, and very greatly to his credit is it that he did do that. I will mention now the case of a person who flourished some thirty or forty years ago—a canon of St. Paul's—Sydney Smith. He was a man of considerable 'go' and force, and had a pen that wrote things that were exceedingly good and powerful for good at the time that he wrote them. Now, I believe I am correct in saying that Sydney Smith was a total abstainer. He found, like myself, that he did better without alcohol, and so he left it off. No great merit, but still these are the facts, and you see how much can be done in that way. Now, I think that such facts as these—and there are plenty of them which I could furnish—do really show that you can do work, and do hard work, of hand and brain, without taking alcohol at all. I have seen the poorer Turks doing exceedingly hard work, and they are teetotallers. As for the upper-class Turks, I have seen more of them drunk than of any other nationality. It is the commonest vice amongst the upper-class Turks that you can imagine; but it is suprising the heavy work the poor half-starved Turks can do. Their amount of muscular power and endurance, fighting for the worst causes, and

under some of the worst leaders that ever poor soldiers had to do with, is a wonder to all acquainted with the facts. It is a mere fact of science that virtue is the cheapest thing in the world, and vice the dearest, and people cannot indulge in vice without paying for it, either in this world or in the next, and perhaps paying for it heavily in both."

Here are some casual testimonies recently given at an experience meeting. A weaver says:—"I am a thorough-going teetotaller, and have been for more than thirty years. I have been a weaver over ten years, and since then an overlooker for something like twelve years, and I can do all my work without taking a drop of intoxicating drink."

A grocer remarks:—"Some time ago I was at a place at Accrington, where I had every fortnight to carry something like twenty fourteen-score sacks, and I always did it without the use of intoxicating drinks. Since I have been in Bolton I have stowed half a ton of butter in less than five hours without any intoxicating liquor."

A brickmaker says:—"Now I think brickmaking is as hard a job as any that has been mentioned. We have both heat and cold to contend with. For six days in the week I roll about 4,000 loaves of clay and put them in tins each day in the week, and I do it without drink. I can work in the clayhole or at the kiln without it, and I can do as much work without it as any brickmaker can with it."

A forgerman says:—"I have worked at the puddling-furnace for years, and any man in the world can do without drink there. I left that and went to the mill and the blast furnaces, and I did without drink there. After that I went to the hammer, and did without drink there; and any man that's determined to do without drink can do without it. I think it is better to take my money and buy a pound of beef, and have some good beef-tea of an evening. Depend upon it, there's more strength in a quart of beef-tea than in a quart of ale."

The *Daily Telegraph* of Aug. 18th, 1876, published the following letter from the surgeon who accompanied Mr. F.

Cavill during his attempt to swim across the Channel from Dover to Calais :—" With regard to your correspondent's remarks as to the quantity of spirits administered to F. Cavill during his recent attempt to swim the Channel, I should like to observe that it was very much against my wish that alcohol should have been given him so early in his journey, or at all in such quantities, at any rate until he was very much nearer his goal. In addition to the whiskey mentioned, Cavill received both brandy and old ale, and I believe that he might have finished nearer the French coast had it not been for the unwise use of stimulants."

Dr. RICHARDSON observes that :—" The well-proven fact that alcohol, when it is taken into the body, reduces the animal temperature, is full of the most important suggestions. The fact shows that alcohol does not in any sense act as a supplier of vital heat as is so commonly supposed, and that it does not prevent the loss of heat as those imagine 'who take just a drop to keep out the cold.' It shows, on the contrary, that cold and alcohol in their effect on the body run closely together, an opinion confirmed by the experience of those who live or travel in cold regions of the earth. The experiences of the Arctic voyagers, of the leaders of the great Napoleonic campaigns in Russia, of the good monks of St. Bernard all testify that death from cold is accelerated by its ally, alcohol. Experiments with alcohol in extreme cold tell the like story, while the chilliness of body which succeeds upon even a moderate excess of alcoholic indulgence leads direct to the same indication of truth. . . . "

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## CHAPTER IV.

## ALCOHOLIC LIQUOR AND BRAIN-WORK.

LECTURING in London on Feb. 3rd, 1877, Dr. NORMAN KERR said:—"Two winters ago, he (Dr. Kerr), under the advice of a most distinguished medical authority, took a small quantity of old Scotch whiskey and water. He continued these medicinal doses of alcohol, and thought he was going on flourishingly, but just on the Christmas Eve (two years ago) as he was getting from his carriage he fell, and could not rise. He was unable to move for some three or four days, and his astonishment always had been that he survived the attack—in fact, he owed it to the mercy of God. What had he been doing? Simply this, that when he was in a condition that required rest he was, as he thought, by this small dose of alcohol, giving himself power; but he was not. He was drawing, and in a most unphilosophical and irrational manner, from the small amount of vital force that he possessed. In other words, he had been committing an act of physiological bankruptcy, and he collapsed. After his recovery he did not have recourse to the advice of his former medical friend, or resort to alcohol in any shape. Since then he had done *more than double the work he did formerly*, apart from lecturing on this subject very many times; and yet here he was, and he had not collapsed yet. It was impossible that they could act wrongfully in a physiological manner without suffering for it, nor could they cheat nature with impunity. In exact proportion to the quantity of alcohol they took to enable them to do Christian or other work, in that exact proportion were they diminishing their power as workers. They were told by many—and this is what the bishops had

been saying lately—that they had a weak heart. In fact ‘the weak heart’ keeps back many from joining this movement as abstainers. Now he would offer a few facts with the view of showing that there was really no occasion why it should do so any longer. The heart (continued Dr. Kerr) with 1 oz. of alcohol beats 4,300 times more daily. As at each beat 6 oz. of blood are lifted up by the two ventricles of the heart, nearly a ton weight, by solid measure, of blood is added to the ordinary quantity that the heart has to pump up every day as the direct result of taking 1 oz. of alcohol = two glasses of port or sherry, or one of whiskey, brandy, or gin. If we adopt the lowest estimate which has been given of the daily work of the heart, viz., as equal to 122 tons lifted one foot, 1 oz. of alcohol = two glasses of wine or one glass of spirits, compels the heart to do daily work in excess equal to  $3\frac{1}{2}$  tons lifted one foot; and  $\frac{1}{2}$  oz. of alcohol = one glass of sherry or port causes a daily overwork equal to  $1\frac{3}{4}$  tons lifted one foot.”

Rev. H. J. ELLISON, M.A., Vicar of Windsor, says:—“At the end of two years I am better, stronger, more equal to my work in every way, than I was when irritating my nervous system with alcohol.”

Dr. W. BRINTON, physician to St. Thomas’s Hospital, says:—“Careful observation leaves little doubt that a moderate dose of beer or wine would, in most cases, at once diminish the maximum weight which a healthy person could lift, to something below his teetotal standard. In like manner, it is not too much to say, that *mental acuteness, accuracy of perception and delicacy of the senses*, are all so far opposed by alcohol, as that the *maximum* efforts of each are *incompatible* with the ingestion of any moderate quantity of fermented liquid. A single glass will often suffice to *take the edge off* both mind and body, and to reduce their capacity to something below their perfection of work.”

Mr. S. C. HALL, a well-known author, says:—“I live by the labour of my brain, and can testify that since I

have become a teetotaller I have had an increase of intellectual power, and can work three times longer, than when I indulged *even moderately* in the use of strong drinks."

The great employer of labour, and one of the most hard-worked and successful men of this generation, Mr. BENJAMIN WHITWORTH, M.P., has observed:—"When he went to Manchester at the age of sixteen or seventeen, he got amongst a set of young fellows who certainly would have ruined him had it not been that he was a teetotaller. He thanked God that he had a teetotal father, who taught him to be an abstainer. He had followed that example all his life. He was now in his sixty-first year, and could bear testimony to the benefit teetotalism had been to him during life."

Canon WILBERFORCE has observed that:—"He was in every sense better since he became an abstainer. He now believed with Sydney Smith that the abstainer was heavier in his body, certainly heavier in his purse, clearer in his head, and lighter in his heart than the moderate drinker."

Alcoholic liquor, it is clear, may be entirely dispensed with, and no loss of health follow. But it is time to inquire what the liquor does when it gets into the body? Here are two answers.

Dr. LEES says:—"Alcohol "is utterly foreign to the human body and its normal wants, never gives power like food, nor aids circulation like water, nor produces heat like oil, nor purifies like fresh air, nor helps elimination like exercise." It is "an agent, the sole perpetual and inevitable effects of which are to arrest blood development, to retain waste matter, to irritate mucus and other tissue, to thicken normal juices, to impede digestion, to lower animal heat, to deaden nervous filament, to kill molecular life, and to waste, through the excitement it creates in heart and head, the grand controlling forces of the nerves and brain."

Dr. HENRY MAUDSLEY, Professor of Medical Jurisprudence in University College, London, says:—"If men



took careful thought of the best use which they could make of their bodies, they would probably never take alcohol except as they would take a dose of medicine, in order to serve some special purpose. It is idle to say that there is any real necessity for persons who are in good health to indulge in any kind of alcoholic liquor. At the best it is an indulgence which is unnecessary; at the worst it is a vice which occasions infinite misery, sin, crime, madness, and disease." Dr. Maudsley also says that for nearly twenty years he has been studying the treatment of mental disorders, and he found that intemperance was one of the most frequent causes of insanity.

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## CHAPTER V.

## ALCOHOLIC LIQUOR AND HEALTH.

Not only do people work better without alcohol, but they also enjoy better health. The proof is easy, as will be seen by the following evidence.

Sir BENJAMIN BRODIE, Surgeon to the Queen, Drs. CHAMBERS and ARNOTT, Physicians to the Queen, and about two thousand other eminent medical men, testify:—  
 “That the most perfect health is compatible with total abstinence from all intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, &c.; that persons accustomed to such drinks may, with perfect safety, discontinue them entirely; and that total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.”

THE TEMPERANCE PROVIDENT INSTITUTION was established in London in December, 1840, for insuring the lives of total abstainers only, and in 1849 the directors reported that up to that date 135 deaths might have occurred according to the lowest average calculation, and 219 according to the highest, but that the actual deaths had been 73. In 1850, an important change was effected by admitting non-abstainers (respectable moderate drinkers) into a distinct section, placing in a corresponding section abstainers only. In the Temperance Section during a period of nine years, the actual deaths were 313 less than the expected number—*i.e.*, out of every 100 expected to die only 72 died. In the General Section, the actual deaths were only 31 short of the expected, and in



three years out of the nine the actual exceeded the expected deaths. Consequently the Temperance Section shows a superiority of  $26\frac{1}{2}$  per cent. on the whole nine years. This difference may be made more striking still by a process of comparison. If the Temperance Section had been as the General Section, instead of the actual deaths being 797 they would have been 1,094, an increase of 297 deaths. But had the General Section been as the Temperance, instead of the actual deaths being 1,971, they would have been only 1,442. Thus 529 lives would have been saved. If, however, the death-rate of the General Section had obtained in each section, the number of deaths would have been 3,065—an excess of 826 lives! —*Rev. Dawson Burns, M.A.*

In India, the percentage of mortality among the British troops in one presidency, after an experiment extending over several years, stood thus—abstainers, 1; moderate drinkers, 2; free drinkers, 4. When the 25th (British) Regiment was stationed at Cannamore, it was found that the mortality among abstaining soldiers who were sent to hospital was 2 per cent., and among moderate and free drinkers it was 3 per cent.—the mortality among the abstainers being one-third less. Assurance and other statistics have established the fact, those who abstain early in life from the use of all intoxicating liquors have a decided advantage, not merely over the intemperate, but over those who use them even in moderation, the health being on the average one-half better, and the life prolonged by at least one-third. To make this plainer: those who in moderation would live to be 60, would, as abstainers, have lived to be 80, and the moderator who lives to be 80 would as an abstainer have lived to be over 100 years. And that for the death of one abstainer per 100 there are two moderate and four excessive drinkers.

EDWARD BAINES, Esq., late M.P. for Leeds, at a meeting held in Bradford, October 9th, 1876, said:—"Many of the veterans who have abstained for forty years and upwards still live to attest by their active lives and green

old age how absolutely unnecessary they have found alcoholic drinks to maintain bodily and mental vigour; and at their head is the irrepressible founder of the abstinence associations—Joseph Livesey, of Preston, at the age of eighty-three, with the comic and moral artist, George Cruikshank, at eighty-four, Canon Babington at eighty-five, and Samuel Bowly, who has just been celebrating his fortieth year of total abstinence.”

REV. CANON BABINGTON, M.A., says:—“Alcohol in all its forms is not necessary to the health of mankind, and is the provocative, if not the actual originator of most diseases. . . . The class of drunkards is daily increased by fresh victims from amongst the moderate class.”

N. S. DAVIS, M.D. (Chicago, U.S.), says:—“Alcohol diminishes the temperature, the strength, and the power of endurance of the body. . . . The statistics of all epidemics show that those addicted to the use of intoxicating drinks are much more liable to be attacked than those who abstain, and of those who are attacked a larger proportion die.”

Surgeon-General W. C. MACLEAN, M.D., C.B., Professor of Military Medicine, Army Medical School, Netley, says:—“If there be any point of military hygiene that may now be regarded as settled beyond doubt or cavil it is this, that spirits are not only not helpful, but are hurtful to the marching soldier, everywhere I believe, but nowhere more so than in hot climates. The evidence on this point is overwhelming. Were I the medical chief of any army destined to take the field in a tropical climate, not a drop of spirits should, with my consent, accompany it, save what the requirements of the ambulance service demanded. The evidence shows that wherever soldiers, by accident or design, have been cut off from the use of spirits on marches, on active service, in temperate climates exposed to wet and cold, or in the tropics to ardent heat, or in laborious sieges, they have maintained their health, spirits, and discipline far better than when the once-deemed indispensable grog was in daily use. . . . Alcohol is

one of the most active agents in causing degeneration of the human tissues—in other words, disease, premature decay, and death.”

The LANCET says:—“The question used to be between much alcohol and little; the question now is between very little and none at all. There is no medical man now who has a reputation to lose who would venture an apology for the use of more than a very little alcohol, and this in a very diluted form. Physiology has shown that the smallest quantity takes from the strength of the muscles, from the ability to endure extremes of temperature, from the clearness of the head, and from the activity of the mind.”

Dr. M'CULLOCH says:—“How mischievous is the drinking of alcoholic drinks, particularly during meals; how absurd the popular, but too often medical delusion that they assist or promote digestion, and how atrocious the quackery of prescribing these drinks (bitter beer for instance) for such a purpose.”

Sir HENRY THOMPSON, the well-known surgeon of University College Hospital, in a letter addressed to Lady Jane Ellice, President of the Ladies' National Temperance Convention, said:—“I am quite satisfied that fermented liquor of any kind is *unnecessary as an article of diet*. For the few who may require an habitual alcoholic stimulant it can only be considered as a medicine, and should therefore for them be so regarded. As with many other medicines, however, its employment is apt to be greatly abused, and thus wine or spirit is taken when not in the least degree necessary, often when it is absolutely injurious. For people who enjoy tolerable health, but nevertheless find ‘digestion slow’ or ‘imperfect,’ or ‘the circulation languid’—popular forms of excuse for taking wine—it seems to me more frequently a dangerous snare than a tolerable remedy.”

The following very lucid and comprehensive notes are from the eminent Dr. B. W. Richardson, F.R.S., whom we have previously quoted. They were also in reply to a series of questions submitted to him by Lady Jane



Ellice, who stated that she had often heard from ladies certain reasons why they should not or could not abstain. One said her digestion required alcohol ; a second, that her feeble circulation required it ; a third, that her general feebleness required it ; a fourth, that she had tried to abstain from it, but had to fall back upon it for support. Lady Jane therefore submitted the series of questions to Dr. Richardson on these special points, and his replies are placed in the order suggested by the inquiries.

[QUESTION 1.]

*“ Relating to the Action of Alcohol on the Process of Digestion.”*—The common idea that alcohol acts as an aid to digestion is without foundation. Experiments on the artificial digestion of food, in which the natural process is very closely imitated, show that the presence of alcohol in the solvents employed interferes with and weakens the efficacy of the solvents. It is also one of the most definite of facts that persons who indulge even in what is called the moderate use of alcohol suffer often from dyspepsia from this cause alone. They acquire the morbid feeling that they cannot take food in the absence of stimulants ; in some instances they are led to take more fluid and less solid food than is natural, and in other instances more of both kinds of food than can be healthily assimilated and applied. Thus, the use of the stimulant leads to flatulency after meals, to tendency to sleep, to indolence of mind and body and to disturbed rest. In fact, it leads to the symptoms which, under the varied names of biliousness, nervousness, lassitude, and indigestion, are so well and extensively known.

From the paralysis of the minute blood-vessels which is induced by alcohol, there occurs, when alcohol is introduced into the stomach, injection of the vessels and redness of the mucous lining of the stomach. This is attended by the subjective feeling of a warmth or glow within the body, and is followed by an increased secretion of the gastric fluids.

It is urged by the advocates of alcohol that this action on the stomach is a reason for its employment as an aid to digestion, especially when the digestive powers are feeble. At best, the argument suggests only an artificial aid which it cannot be sound practice to make permanent, in place of the natural process of digestion. In truth, the artificial stimulation, if it be resorted to even moderately, is in time deleterious. It excites a morbid habitual craving for a stimulant; it excites over-secretion of the stomach and acidity, and in the end, it leads to weakened contractile power of the vessels of the stomach, to consequent deficiency of control of those vessels over the current of blood, to organic impairment of function, and to confirmed indigestion.

On these grounds alone I infer that alcohol is no proper aid to digestion. I know from daily observation that when it is felt to be a necessary aid, it is doing actual mischief, the very feeling of the necessity being the best proof of the injury that is being inflicted. Lastly, on this head, it is matter of experience with me that, in nine cases out of ten, the sense of the necessity, on which so much is urged, is removed in the readiest manner by the simple plan of total abstinence, without any other remedy or method. When, in exceptional cases, total abstinence fails, other remedies, as a rule, also fail, and the indication is supplied that the natural functional activity of the digestive organs is irrevocably destroyed.

[QUESTION 2.]

*Relating to Feebleness of the Circulation.*—The effect of alcohol on the circulation of the blood is to quicken the circulation. The heart beats more quickly after alcohol is imbibed; the vessels of the minute circulation are dilated, and, at the same time, are reduced in their contractile power. A moderate degree of cold applied to the vessels of the body produces the same effects, and hence cold and alcohol go hand-in-hand together in inducing torpidity and general failure of vital activity. During the time



when the heart is beating more quickly, and the blood is coursing more rapidly through the weakened vessels of the vital organs, a flush or glow is experienced which in time becomes a sensation, if not of pleasure, at least of excitement. By continued use of alcohol, *the vessels lose their control, and the heart fails in its power unless the stimulation be renewed.* At last the sense of want of power and of languor, when the stimulant is withheld, is transformed into what is conceived to be a natural necessity. The weakened stomach yearns first for what is called its stimulant, and then the languid body craves, in response, for the same. But the rapid course of the circulation leading to the increased action of the vital organs is, after all, the rapid running out of the force of the body. It is like the rapid running down of the timepiece when the pendulum is lifted. The running down demands, in turn, *the more frequent winding up, and the result is premature wearing out and disorganisation of those organic structures on the integrity of which the steady maintenance of life depends.*

During these unnatural courses of the circulation under alcohol, the degrees of structural change which occur are most serious. The minute blood-vessels are rendered feeble, irregular in action, untrue to their duty. The membranes of the body become changed in structure. The organs that are most necessary for life, such as the brain, the lungs, the liver, the kidneys—lose their powers for work, and from their defects disease, in tangible form, is organically developed.

Another cause of feebleness from alcohol, indirectly connected with the circulation, is the change to obesity which alcohol produces. It is one of the effects of alcohol to check the natural process of oxidation in the body, and for this reason, as I have experimentally proved, it reduces the animal warmth. The influence of this repression does not end here; under it there is an impaired nutrition, and in many instances a great and unnatural increase of fat in the body, what physicians call fatty change or fatty degeneration. In the beginning of this change it is usual

that the fatty substance is laid up outside and around the vital organs, or beneath the skin, where it is stored away in great abundance. In later stages, and occasionally from the first, the fatty particles are deposited within the minute structures of organs, in the muscular structure of the heart, or in the substance of the brain or kidney. The fatty degeneration, in this manner induced, is, of necessity, a permanent cause of feebleness, of premature decay, and, not unfrequently, of sudden death.

The view that alcohol is demanded in order to keep up a feeble circulation, is opposed to reason, and to practical knowledge. It is a view that rests altogether on the feeling of appetite of the person who, on his or her own experience, defends it. The very fact that such personal experience is felt, is an indication that the alcohol is inflicting injury, and that abstinence from it is absolutely demanded.

[QUESTION 3.]

*Relating to Feebleness of the Body.*—The same argument that applies to feebleness of the digestive process and to feebleness of the circulation, in relation to the use of alcohol, applies also to that general feebleness of the body which is commonly referred to when persons say they are not strong enough to do without alcohol. I have found by direct experiment that the effect of alcohol is to reduce the muscular power, and that even during the excitement which alcohol produces in the stage of excitement, there is no actual increase of power, although there may be great muscular disturbance and apparent excess of motion. The strongest men and women living are those who do not take alcohol in any form; and the experience of persons who fairly try abstinence is, that more work and better work is performed without alcohol than with it, whether the work be mental or physical.

The general evidence on this point is most conclusive, and if I might venture to state my own individual experience, I would say that the evidence is as surprising as

it is satisfactory. I have worked actively while indulging in a moderate measure of alcohol daily. I have worked actively while abstaining altogether. In a word, I have made direct personal experiment on the subject, and I am bound to state that the work that can be done during entire abstinence is superior in every respect to that which can be done during times of moderate indulgence in alcohol—superior in respect to amount, in respect to readiness of effort, in respect to quality, in respect to endurance, and in respect to mental ease and happiness.

Alcohol does not give strength, it does not maintain strength, and its use cannot truthfully be defended on the ground that the body is not strong enough to do without it. When any one feels that he or she requires alcohol to maintain strength, the evidence favours the suspicion that that person is *in danger of collapse from the action of the very agent on which reliance is falsely placed.*

I have only one more observation to make on this head, an observation I have once before made, but which I venture to repeat. It is that the strongest of our domestic animals, and the most useful of them, work from morning to night, and do all the work that can fairly be expected from flesh and blood: yet they require no alcohol, and if they are trained to the use of it they simply fall into feebleness and uselessness. If we could by a grand destructive experiment treat our domestic animals with alcohol, as human beings are treated with it, the value of the lower animals would at once decline, and in time we should have none that were edible, none that were workable, none that were tameable."

Mr. LENNOX BROWNE, F.R.C.S. Edin., surgeon to the Royal Society of Musicians, has published (Chappell and Co.) a paper read by him before the Musical Association of London on the 5th June, 1876, on "Medical Science in Relation to the Voice as a Musical Instrument," in which he says the singer "should never foster the idea that alcoholic stimulant of any kind is necessary to the exercise of his art any more than it is to that of the painter or the



author;" and he adds the following important note:—"It is impossible to say how much mischief has been done by the absurd accounts of the variety of beverages indispensable to our former great singers. Whatever may have been the practice in the past, such notions as that the drinking of so many bottles of beer or stout per evening will give voice, are as obsolete as, I am happy to say, is the idea that no man is an hospitable gentleman who allows his guests to go home sober. I am glad to quote here Mr. Sims Reeves's observations on this point in a letter already referred to:—"I was much interested in the remarks made by you at the meeting of the Musical Association with regard to the use of stimulants. By long experience I find it much better to do without them entirely. A glycerine lozenge is preferable; on very rare occasions a small quantity of claret-and-water may be necessary, but all alcoholic stimulants are detrimental. I formerly, and for many years used beef-tea, but that was too heavy. If one could limit oneself to a tablespoonful at a time, the latter might be the best; but a large draught clogs the throat, and produces more saliva than is necessary, and induces the desire to swallow often.'"

Dr. W. B. CARPENTER asserts:—"My position is, that in the discharge of the ordinary duties of life alcohol is not necessary, but injurious, in so far as it acts at all. Even in small quantities, habitually taken, it perverts the ordinary functions by which the body is sustained in health."

Dr. LIVINGSTONE said:—"I have acted on the principle of total abstinence from all alcoholic drinks during twenty years. My individual opinion is that the most severe labours or privations may be undergone without alcoholic stimulants."

General WOLSELEY, in a speech at Montreal, at the reception given him on his return from Red River, September 29th, gave the following testimony in favour of total abstinence while on a march of six hundred miles through almost unbroken forest:—"My temperance friends

will learn with pleasure that this was one of few military expeditions ever undertaken where spirits formed no part of the daily rations. There was a large allowance of tea instead, and notwithstanding the melancholy forebodings of some medical officers, the result was a complete success. There was a total absence of sickness and crime."

The testimony of General WOLSELEY is so important that it will not be amiss to bear it out by some details of the expedition from the pen of Captain G. L. Huyshe, Rifle Brigade, who was a member of the General's staff.

"The scale of daily rations laid down for the troops, officers and men alike, was as follows:—1 lb. of biscuit, 1 lb. of salt pork, 1 oz. of tea, 2 ozs. of sugar, one-third pint of beans, or one-quarter pound of preserved potatoes; and on these the men did as hard work as has ever been done by the men of any army. The men were constantly wet through, wet sometimes for days together, thoroughly done up by the severe labour of rowing, poling, tracking, and portaging; yet they were always well and cheery, and never seemed to feel the absence of spirituous liquors. This fact speaks for itself. *I trust that the time has come when the issue of a spirit ration to a British army in the field will be for ever totally abolished.* The men do not want it, they are better without it, better in every way. Throughout the Red River Expedition the absence of spirituous liquors was marked by an almost total absence of crime, as well as by the wonderful good health and spirits of the men.

"I do not hesitate to say that, had a spirit ration been issued, the results would have been very different. Take the case of trappers and lumberers in Canada—men who do harder work than any other class of men in the world; they live on bread, pork, sugar, and tea. If any one doubts the severity of the work they perform, let him take an axe and chop down trees for ten minutes, and he will find that even in the coldest weather the perspiration will pour from him. Lumberers will tell you themselves that they had rather not have whiskey when they are

chopping in the woods—and these men are no teetotallers; as soon as they get back to their homes, they get drunk on whiskey. Not a man of the Red River force touched a drop of alcoholic or fermented liquor the whole way from Shebandowan to Fort Garry, except he was ill, and received it from the store of medical comforts; and there was positively no sickness, and a total absence of crime, combined with the utmost cheerfulness and good humour, *while the work performed stands wholly unrivalled for its unusual nature as well as its severity.*”

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## CHAPTER VI.

## DISEASES CAUSED BY ALCOHOLIC LIQUOR.

HAVING called witnesses to testify to the havoc caused in the body by liquor, it will not astonish the reader to state that a large number of diseases are the direct outcome of its habitual, and even so-called “moderate” use.

Sir HENRY THOMPSON, F.R.C.S., Surgeon to University College Hospital, says:—“I have long had the conviction that there is no greater cause of evil, moral and physical, in this country than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of society, injures the body and diminishes the mental power to an extent which I think few people are aware of. Such, at all events, is the result of observation during more than twenty years of professional life devoted to hospital practice, and to private practice in every rank above it. Thus, I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink taken in the quantity which is conventionally deemed moderate.”

Dr. CHAS. MURCHISON, F.R.S., Lecturer on Medicine at St. Thomas’s Hospital, says:—“Alcoholic drinks—in quantities usually regarded as compatible with, if not conducive to health, and far short of what are necessary to affect the brain in many persons—undermine the founda-

tions of health by deranging the liver; and, to some individuals, even very small quantities are injurious."

JOHN GILL, M.D., says:—"Whoever advises alcohol in any form, as a set-off against feeble appetite, nausea, and depression, is in league with Death. In fact, when the testimony of medical science becomes duly regarded, the wine-factors, brewers, and distillers will be abolished, as the slave-drivers went to the wall when the slaves were released. . . . To be dissatisfied with what all human experience proves to be good, and to put oneself at the mercy of that which not only destroys its hundreds of thousands every year when taken to excess, and seldom fails to do mischief even when used sparingly, is not a policy that reason can justify."

Sir ASTLEY COOPER said:—"I never suffer ardent spirits in my house, knowing them to be evil spirits. If the poor could see the white livers and shattered nervous systems which I have seen as the consequence of drinking, they would be aware that spirits and poison mean the same thing."

Dr. CONQUEST declares—"I never knew even moderate indulgence in ardent spirits not attended or followed by derangement of the nervous system and disturbance of the functions of digestion; and I am convinced that a much larger amount of mental and bodily labour can be performed by those who abstain altogether from alcoholic drinks."

Dr. BENNETT, of Winterton, illustrating the action of alcohol, says—"I am frequently asked, 'What is the reason that in the present day we have so many diseases of the heart and so much apoplexy?' I think the question is very easily answered. Those persons who take, we will say, one ounce of alcohol (Dr. E. Lankester says a pint of table-beer contains half-an-ounce of alcohol; a pint of pale ale or stout contains two ounces) every day, perhaps are not aware that the effect of that one ounce per day upon the heart is that it raises the pulse three beats per minute. If those three beats per minute are

multiplied by sixty, it makes a total of 180 per hour, and that multiplied by twenty-four, it makes 4,300 beats per day more than the heart has any business to beat. Surely you cannot be surprised to find that when the heart has that extra quantity of work to do, that disease of the heart takes place. You not only have the extra 4,300 beats per day, but you have loss of power, the heart being made weaker, and yet having more work to do. When eight ounces of alcohol are taken a day instead of one, you then have twenty-four extra beats per minute instead of three, and it is easy therefore to account for the prevalence of heart disease. So with apoplexy. The increased pulsation of the heart causes a greater quantity of blood to go to the brain, the consequence of which is that the vessels of the brain become enlarged and break, and apoplexy is the result. There is another class of disease from which many thousands of deaths take place every year, and that is convulsions, particularly amongst children. I have no hesitation in saying that nine-tenths of the cases of convulsion which occur in children are caused from the effects of alcohol on the brain taken from their mothers; and this is the great cause of the excessive mortality among infant children. Five years ago, the village in which I reside—it only contains 1,800 inhabitants—was visited by a very severe attack of typhoid fever, and I may tell you that in three weeks I had to attend 500 cases out of a population of 1,800. I will give you the result of those cases. They were all treated without one drop of alcoholic liquor in any quantity whatever, and the result of that practice was that I lost seventeen patients, which is less than 4 per cent. Dr. Gairdner, of Glasgow, stated that the practice there was to give from eight to ten ounces of wine or spirits during the day in cases of typhoid; and the deaths amounted to 17 per cent. But when he reduced the quantity of alcohol to one or two ounces, the death rate came down to 11 per cent.; and during my practice when I gave no alcohol at all, the percentage was reduced to less than 4.



I will allude to another disease, which is produced by alcohol, and only by alcohol—and that is gout. . . . I can defy any one to find me a case of any one who never took alcohol ever having the gout. I never knew of a person who abstained having the gout, and I never knew of one who, having the gout, was not cured by abstaining.”

The following extracts are from “*Diseases of Modern Life*,” by Dr. Richardson (Macmillan, 1876), a most valuable work, in which he devotes sixty-three pages to alcohol and its effects, and which should be read by every one interested in the subject:—

“It is the duty of every physician to speak plainly on this subject, because it is his painful task, day by day, to treat the most terrible and fatal diseases, for the origin of which he can assign no other cause than the use of alcohol. It adds to the pain of the physician, while he makes the observations, to feel that when he calls to his aid the study of physiological laws, he can find no place for alcohol as a necessity of life. He contemplates its action on living functions to discover that *it supplies no force to living matter, and no new matter, that is of natural character, for the construction of organised tissues.*

“In whatever direction he turns his attention to determine the value of alcohol to man, beyond the sphere of its value as a drug which he may at times prescribe, he sees nothing but a void: in whatever way he turns his attention to determine the persistent effect of alcohol, he sees nothing but disease and death; mental disease, mental death, physical disease, physical death. . . . To say this man only drinks ale, that man only drinks wine, while a third drinks spirits, is merely to say, when the apology is unclothed, that all drink the same danger. . . .”

Under the heading of functional diseases from alcohol, Dr. Richardson continues:—

“It may be urged that men take alcohol, nevertheless, take it freely, and yet live. . . . I admit force even in this argument, for I know that under the persistent use of alcohol there is a limited provision for the continuance

of life. In the confirmed alcoholic the alcohol is, in a certain sense, so disposed of that it fits, as it were, the body for a long season, nay, becomes part of it ; and yet it is silently doing its fatal work. The organs of the body may be slowly brought into a state of adaptation to receive it and dispose of it. *But in that very preparation they are themselves made to undergo physical changes tending to the destruction of their function, to perversion of their structure, and to all those varied modifications of organic parts, which the dissector of the human subject so soon learns to recognise, as the devastations incident to alcoholic indulgence.*

“The afflicted from alcohol form great populations, and, under one condition or other of the alcoholic disease, *they comprise a fair majority of our community.* The simplest form of the disease is seen in those who have become habituated to the use of alcohol up to the *first degree* [explained in a previous chapter]. In this degree the alcohol, when in action, is producing arterial relaxation, and the extreme or peripheral circulation is surcharged with blood. Persons who are thus far habituated to it find in it what seems to them to be a daily necessity. They rise in the morning imperfectly refreshed by sleep, and they discover in the first meal of the day, in the ordinary breakfast of domestic life, a very imperfect sustenance. As the day advances, some want is felt, generally ; the stomach seems to require a fillip, the nervous system is languid, the mind is dull, and the muscles are easily wearied. . . . Under the apparent necessity created by these desires, some alcohol is imbibed, and relief is, for a time, obtained. . . . But the effect is of short duration. After a brief period the alcohol is demanded again, either with or without food, and at each meal it is felt to be as essential as the food itself—nay, it is often felt to be so essential that food is as nothing without it. Thus the want is day by day sustained ; the heart cannot perform its work when, from the removal of the reducing influence of the alcohol, the tension of the minute arterial vessels becomes natural, and *complete*

*organised disorder is established in the functions by which life is manifested and upheld.* I am not exaggerating when I say there are hundreds of thousands of persons who are systematically passing through their lives in this mode of abnormal existence.

“As a rule, the effect of the continued use of alcohol carried to the degree under consideration, is to create a series of functional and afterwards of organic changes which end in the establishment of distinct and irrevocable phenomena of disease. . . . The solemnest fact of all bearing upon the physical deteriorations and upon the mental aberrations produced by alcohol is, that the mischiefs inflicted by it on man through his own act and deed cannot fail to be transmitted to those who descend from him, and who are thus irresponsibly afflicted. Amongst the many inscrutable designs of nature none is more manifest than this, that physical vice, like physical feature and physical virtue, descends in line.

“But not one of the transmitted wrongs, physical or mental, is more certainly passed on to those yet unborn than the wrongs which are inflicted by alcohol. Many specific diseases engendered by it in the parent are too often stamped in the child, while the propensity to its use descends also, making the evil interest compound in its terrible totality.”

Some years since, a committee of the House of Commons was appointed to investigate the extent, causes, and consequences of the prevailing vice of intoxication among the labouring classes. Among other witnesses examined was Dr. Gordon, physician to the London Hospital. Dr. Gordon stated in evidence, that having been asked by a friend, some years before, what proportion of disease might be occasioned by ardent spirits, he replied, probably 25 per cent. of the whole. His friend hesitating to believe that the proportion could be so great, Dr. Gordon kept a record for twelve months. The result was 65 per cent. on some thousands of cases, and subsequent experience gave 75 per cent.



“If the thoughtless consumer or zealous advocate of strong stimulants,” says Dr. G. R. Dods, “would accompany us to a few *post mortem* examinations of individuals who have persevered in such habits, or were called to witness, like us, the sufferings they previously endured, they would feel horrified at their own folly and ignorance, and, if they were wise, would never touch the dangerous bowl again. But whatever men may think, and however they may act, still it is true, that the use of ardent spirits now so prevalent, is one of the greatest evils that has ever befallen the human race.”

Sir WILLIAM GULL, M.D., F.R.S., says :—“ *One of the commonest things in English society is that people are injured by drink without being drunkards. It goes on so quietly that it is very difficult even to observe. . . . There is a point short of drunkenness, in which a man may very materially injure his constitution by means of alcohol. . . . From my experience alcohol is the most destructive agent that we are aware of in this country. . . . I hardly know any more potent cause of disease than alcohol. . . . A very large number of people in society are dying day by day poisoned by alcohol.*”

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## CHAPTER VII.

## ALCOHOLIC LIQUOR AND THE MIND.

WHEN alcohol acts so disastrously upon the body, it can hardly be expected that the mind should escape uninjured. A little evidence will suffice to show that any such expectation would be vain.

J. SHEPHERD FLETCHER, M.D., says:—"It has been shown by statistics that from thirty-five to thirty-seven per cent. of the insane persons in the asylums of this country owed their position exclusively to drink."

Dr. RICHARDSON deals with this portion of the subject in his usual lucid manner, saying:—

"I think I see three distinct effects of alcohol on the mind, which I shall term the superstitious, the demonstrative, and the destructive. They are as distinct as any of the physical effects which I have traced, and I dare say they rest on a physical basis; but they admit of study and description as mental phenomena, apart from the intricacies of their origin. The *superstitious* feelings engendered or excited by alcohol have the widest range. They extend to the whole of the alcohol-drinking population, but are usually most pronounced amongst those of the population who are most moderate, or, to use their own words, most strictly temperate in their habits. These, at all events, express most clearly the effects I am now denoting. . . . The same superstition once hung about charms and amulets, and is hardly dead yet. In this superstition lies the secret power of that moderation fallacy by which the public body is inoculated with the persistent plague of drunken-mania. It is the original of all the evil.

“The *demonstrative* effects of alcohol are shown in the proceedings of those who confessedly or concealedly indulge in alcohol beyond what can be called, in any sense, moderation. Such persons are not, of necessity, drunkards; they may only be free in the use of alcohol, or reckless in its use. But, as if they were so many specimens of experiment, they demonstrate its effects on the mental as well as the physical constitution.

“An analysis of the condition of mind induced and maintained by the free daily use of alcohol as a drink, reveals a singular order of facts. The manifestation fails altogether to reveal the exaltation of any reasoning power in a useful or satisfactory direction. I have never met with an instance in which such a claim for alcohol was made. On the contrary, confirmed alcoholics constantly say that for this or that work requiring thought and attention, it is necessary to forego some of the usual potations in order to have a cool head for hard work.

“On the other side the experience is unfortunately overwhelming in favour of the observation that the use of alcohol sells the reasoning power, makes weak men and women the easy prey of the wicked and strong, and leads men and women who should know better into every grade of misery and vice. It is not poor repenting Cassio alone, who cries out in agony of despair, ‘Oh, that a man should put an enemy into his mouth to steal away his brains!’ It is thousands upon thousands of Cassios who say the same thought, if not the same words, every day, every hour. I doubt, indeed, whether there is a single man or woman who indulges or who has indulged in alcohol who could not truthfully say the same, who could not wish that something he has unreasonably said or expressed under the excitation from alcohol had not been given forth.

“If, then, alcohol enfeebles the reason, what part of the mental constitution does it exalt and excite? It exalts and excites those animal, organic, emotional centres of mind which, in the dual nature of man, so often cross and oppose that pure and abstract reasoning nature which



lifts man above the lower animals, and, rightly exercised, little lower than the angels. Exciting these animal centres, it sets loose all that passions, and gives them more or less of unlicensed domination over the whole man. It excites anger, and when it does not lead to this extreme, it keeps the mind fretful, irritable, dissatisfied, captious. The flushed face of the red-hot angry man, how like it is to the flushed face of the man in the first stage of alcohol intoxication. The face, white with rage, and the tremulous agitated muscles of the body, how like both are to the pale face and helpless muscles of the man deep in the intoxication from alcohol. The states are not similar, they are identical, and the one will feed the other.

“From this same mode of action, alcohol ministers to the fears of mankind. The term ‘pot valour,’ vulgar as it is, how faithfully it expresses the truth. Before this paralysing influence, the reasoning power, which is the essence of resource and effort and continuous endurance, fails, and then the mere animal, beset with dangers he cannot see escape from, fails and falls. From the same mode of action, alcohol increases and intensifies grief, and maddens joy; makes life a wild excitement of wanton mirth, a deep, unfathomable sea of misery. The man who can enjoy no taste, no sight, no sound, no light, no shade of sense, until he is primed to the perception by alcohol, loses half the joyousness and refinement of life. The man who takes into his senses the outward nature with the centres of his mind clear for the perception, has a double life; every perception is more finely caught and fixed; every sensibility is more finely and tenderly touched and cherished.

“As men under the chilling northern wind chill and sink more easily when they fly to alcohol for false support, so men under the chilling wind of adversity chill and sink more easily under the factitious, tempting aid of the same agency. It is the sober in both cases, the all-abstaining sober, who go through both trials most easily, and surmount them least impaired.

“And if I were to take you through all the passions that remain to be named, love and lust, hate and envy, avarice and pride, I should but show you that alcohol ministers to them all; that, paralysing the reason, it takes from off these passions that fine adjustment of reason which not only makes man, but, when celestially attained, places man above the lower animals, and little lower than the angels.

“The demonstrative evidence of alcohol in its influence on the mind is, then, most clear. From the beginning to the end of its influence it subdues reason and sets free passion. The analogies, physical and mental, are perfect. That which loosens the tension of the vessels which feed the body with due order of precision, and thereby lets loose the heart to violent excess of unbridled motion, loosens also the reason and lets loose the passions. In both instances heart and head are for the time out of harmony; their balance broken. The man is let descend closer to the lower animals. From the angels he glides further and further away.

“The *destructive* effects of alcohol on the human mind present, finally, the saddest picture of its influence. The most æsthetic artist can find no angel here. All is animal, and animal of the worst type. Memory irretrievably lost, words and very elements of speech forgotten, or words displaced to have no meaning in them. Rage and anger persistent and mischievous, or remittent and impotent. Fear at every corner of life, distrust on every side, grief merged into blank despair, hopelessness into permanent melancholy. Surely no Pandemonium that ever poet dreamt of could equal that which would exist if all the drunkards of the world were driven into one mortal sphere.

“As I have moved among those who are physically stricken with alcohol, and have detected under the various disguises of name the fatal diseases, the pains and penalties it imposes on the body, the picture has been sufficiently cruel. But even that picture pales as I conjure up, without any stretch of imagination, the devastations

which the same agent inflicts on the mind. Forty per cent., Dr. Sheppard, the learned superintendent of Colney Hatch, tells us—forty per cent. of those who were brought into that asylum during the year 1876—were so brought because of the direct or indirect effects of alcohol. If the facts of all the asylums were collected with equal care, the same tale would, I fear, be told. What need we further to show the *destructive* action of this one instrument of destruction on the human mind? *The Pandemonium of drunkards*: THE GRAND TRANSFORMATION SCENE OF THAT PANTOMIME OF DRINK WHICH COMMENCES WITH MODERATION! Let it never more be forgotten by those who love their fellow-men, until through their efforts it is closed for ever."

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## CHAPTER VIII.

## ALCOHOL AS A MEDICINE.

MANY people believe in alcoholics as physic, because many medical men, in spite of all the recent evidence to the contrary, still persist in the free use of alcohol in the treatment of disease.

Let such read the following evidence, and they will find that alcohol is almost as unreliable as a medicine as a food. Should they still want further testimony, it may be found abundantly in the works of the noble Temperance philosopher, Dr. F. R. Lees; in the lectures of Dr. Edmunds, and later, in the public and press utterances of Dr. B. W. Richardson.

Mr. ROBERT SLEMAN, F.R.C.S., of Tavistock, speaking in Exeter Hall, London, Jan. 30th, 1872, gave some interesting testimony from his experience as a poor-law surgeon.

“In 1866, a person in the Tavistock Workhouse, named Milman, was taken very ill; she had recently been confined, and was suffering from very extensive hæmorrhage of the bowels. Some of the gentlemen on this platform will understand me when I say that all the urgent symptoms were there, and she was treated with gallic acid; but then there came on sloughing. It was a very critical case, and I knew very well that if it had turned out badly those who would have given her alcoholic drinks were watching me. I called in two surgeons professionally. One said, ‘You must give this case brandy;’ the other one said, ‘You must give plenty of port wine.’ I thanked them for their advice, and they left. I treated that woman not with alcoholic drinks, but with medicinal

stimuli. The woman is now working in Tavistock Workhouse, perfectly well, without any stimulants.

“I spoke of having a district under the Poor Law. At the very time that I had that very large district, with the enormous pay of £43 a year, there was an outbreak of cholera at Beerlaston. The medical man there—a man of more than average ability—required assistance, as the work was too much for him. The guardians sent me down—and what did I find? In the parish there was a great panic in consequence of the enormous number of deaths. The people had got the notion that brandy was the thing—brandy for everything. I induced my partner to withhold the brandy, and from the time that it was withheld the recoveries were much more numerous, and we never lost a case of fever after that. Of course the fever after cholera is a fever of debility.”

Dr. HENRY MUNRO, of Hull, at the same meeting said:—“In Hull, in the year 1849, we had the cholera very bad indeed. It ravaged amidst us fearfully. Above two thousand persons were buried in our cemetery, victims of this disease. I saw at least one hundred persons a day in that dreadful disease, and most of those who died were from thirty to forty years of age. We tried the brandy and opium treatment, and that was a failure. Altogether we lost somewhere about forty or fifty per cent. of the persons attacked by the stimulant treatment and with opium. The cholera took off nearly all the drunkards. People whom I have seen intoxicated at my surgery in the morning were dead the same night, and buried the next morning. It was a fearful thing. I remember six cases of persons who were so obstinate as to refuse to take any doctors’ stuff or brandy. I wrapped them up in blankets sprinkled with turpentine, and left them. Four out of that six are walking about now. They recovered, but we lost fifty per cent. of the others. Turning to fever—I have tried alcohol in fever, and I have treated fever without alcohol; and my experience is that we lose five per cent. in treating cases of fever without alcohol, and

twenty-five per cent. with alcohol. It is the experience of workhouses and hospitals that one patient in ten of those treated with brandy for fever died; but of those treated without brandy only one death in thirty cases occurred.

"I have treated many cases of delirium tremens, and I have given alcoholic liquors heroically, but had many deaths during that treatment; but when the patients were isolated and cut off from all spirits and liquors, I have never lost a case. It is a rare thing to lose a man under such treatment; and it is singular that we should give a man who has been made sick by the alcohol the same thing as a medicine to cure him. In regard to hæmorrhage and violent floodings, I remember a case of this kind in which I had to sit up the whole night to give brandy, and religiously gave it to the lady, and I have gone home in the morning with the reflection, 'What a wise provision it is that we have such an excellent thing as brandy always at hand!' I tried the case next time without brandy, and the lady sooner got better, and there was no secondary fever, and her remark was, 'I shall never try brandy again.'"

Dr. J. A. BOWEN, of Preston, bore the following emphatic testimony:—"I have tested the matter for myself, for I have now treated 40,000 cases of disease entirely without alcoholic liquors. I never prescribed it to that extent to make men drunkards, and I am thankful to say that for the last three years I have not prescribed a single spoonful of any intoxicating liquor for any purpose whatever."

Dr. BASHAM, physician to Westminster Hospital, says that in 99 cases out of 100 of hepatic dropsy, the remedy all but universally selected by the patient or his friends—rum and milk, gin and milk, gin and bitters—while it momentarily relieves the irritable stomach, perpetuates the original mischief; and he says that in treating such cases "the use of all stimulants must at once be discontinued."



Professor BENNETT, in a paper read before the Royal Medical Society of Edinburgh, says:—"In my experience, which has extended over thirty years, I have almost invariably rejected the use of wine in the treatment of fever."

Dr. HENDERSON, of Shanghai, reported that by the non-stimulant treatment of fever he reduced the deaths from 28 to 7 per cent., and Dr. Bishop, of Naples, had equal success by the same method.

Dr. COLLENETTE, physician to Guernsey Hospital, compares the results of fifteen years' experience with alcoholic treatment and fifteen years' without. In the fifteen years during which alcohol was freely used, there was spent in the establishment for intoxicating drinks £2,026, or a yearly average of £135, with a yearly average for the fifteen years of 31 deaths. In the succeeding fifteen years there was spent in the same establishment for the same purpose £212, or an average of £14 per year, with an average of only 23 deaths. Thus we had a clear gain of £1,891 for the ratepayers, and, what is of very much more consequence, we had a clear gain of 121 lives for the community. In 1849 the cholera swept almost the entire drunkards off the island of Guernsey; and although a large number of respectable and moderate drinkers became victims, the teetotallers were to a man—the teetotallers, I say, to a man were saved. Not one teetotaller died from cholera. At that time we had between two and three thousand of them, and only two teetotallers had the disease, and that in a very mild form."

Professor GAIRDNER, of the University of Glasgow, collected large statistics, and published them in the *Lancet*. His figures in regard to the treatment of typhus are worth studying. A very great reduction in the quantity of stimulants was attended with a corresponding reduction in mortality. Wine reduced from 34 ounces to  $2\frac{1}{4}$  ounces, per patient, and spirit from 6 ounces to  $2\frac{1}{2}$  ounces, was followed by a reduction of deaths from 17 to 10 per cent.; whilst of 210 cases of children under the ages of fifteen, treated

without alcoholic stimulants, *all except one recovered*, which one had no medicine given, being “moribund” when brought into the hospital.

SIMON NICOLLS, M.D. (Longford), says :—“It is now more than twenty-eight years since I became medical officer to the Longford Union Workhouse. For the first seven or eight years I used porter, wine, and spirits in the usual way, and with the usual results—*a large mortality among the sick, and much confusion, irregularity, and misconduct among the attendants*. Advice, remonstrance, and even complaint were ineffectual. I saw the use of alcoholic stimulants was the cause of all the evil, and resolved, at any hazard, to discontinue their use. Matters might improve, but they could not be worse. For some months I had much difficulty to contend with, as it was alleged on all hands that no hospital could be carried on without a liberal allowance of stimulants. My determination was rewarded with success : the large mortality soon became less, and the unmanageable nurses and attendants, being deprived of the handling and tasting of the stimulants, sought employment elsewhere, and were replaced by more orderly persons. It is now more than twenty years since wine, spirits, or porter were used in the hospitals under my care, and the result in every way has been most satisfactory.”

Dr. RICHARDSON, in one of his lectures given in London, in February, 1878, said :—“When I, on my own part, had learnt to abstain from alcohol, I was not without misgivings as to the propriety and correctness of letting my conviction extend beyond my personal self into my professional self. I fancied there would be endless difficulties in carrying on practice under a method that failed to include in its details the use of alcoholic stimulants . . . . At last I solved the difficulty in a simple and satisfactory manner. Feeling still in doubt whether alcohol, which I knew to be hurtful to men who are in health, both as a beverage and a luxury, might not be sometimes useful in disease, I determined to separate it altogether from the

idea of wines, ales, spirits, and the like, and whenever I did use it medicinally, to prescribe it in its pure form, as alcohol, and thereby as a medicine; just, in fact, as I would prescribe any other medicinal substance. . . . . Hitherto, when I had ordered alcohol in the way of wine or other strong drink, I had no correct knowledge of the amount of it contained in the quantity ordered, nor of the true amount taken by the patient, nor of the nature of the other chemical substances which are mixed with the alcohol in the common spirituous drinks. But now I had before me the action of the real Simon Pure, about which there could be no mistake in dose, in quality, and in purity. Under this plan all difficulties have passed away. I still prescribe alcohol when I see the necessity for its medicinal service, and I am quite sure I prescribe it with a precision with which I never prescribed it before in my life. . . . . And I am certain that if every physician, whether he be an abstainer from it or not, would begin to prescribe alcohol on that plan, he would never depart from the practice, because it is so common-sense and so accurate. . . . . I may state that under this guarded mode of using alcohol, and observing what it really does as a remedy, my dependence upon it has very greatly diminished. In proportion as that dependence has been given up, my wonder has increased at the good that has often followed from doing without it. Speaking for myself alone, and specially guarding what I say by making the opinion purely individual, I conscientiously declare that although I might, in rare instances, be obliged to substitute some other chemical agent for alcohol if it did not exist at all, there is scarcely any drug I could more easily spare. If it had never been discovered, I do not believe that medical science would ever have suffered one iota from the absence of its direct use; and if it were never directly prescribed again, I doubt whether any loss to the sick would be sustained."



## CHAPTER IX.

## ALCOHOL AND SOCIETY.

SINCE it has been amply demonstrated that alcohol does infinite mischief in the human body and mind in sickness and in health, little force of logic is needful to lead the reader to expect mischief from its use in society. Here, again, it is not well to leave such a conclusion to work its own conviction, because some are apt to put the evil down to what they are pleased to term excessive (!) use. Note what clergymen, judges, and public men say:—

BENJAMIN WHITWORTH, Esq., M.P., says:—“I am connected with concerns in this country employing forty-five thousand men, and paying something like £4,000,000 every year in wages. I will just give the result of Sunday’s drinking in one of those concerns. We pay £10,000 a week, and employ between seven and eight thousand. We never commence work on Monday, because we find the men do not come in sufficient numbers to make it worth our while to get up the steam to turn the machinery. Now I have calculated very minutely what the cost of that is to that concern. It is £35,000 a year of a loss—equal to 4 per cent. on the capital employed. I want to know how long this country can stand such a drain as that.”

Mr. CHAS. BUXTON, the brewer, has admirably expressed this fact:—

“It would not be too much to say, that if all drinking of fermented liquors could be done away, crime of every kind would fall to a fourth of its present amount, *and the whole tone of moral feeling in the lower orders might be indefinitely raised*. Not only does this vice produce all kind of wanton mischief, but it also has a negative

effect of great importance. It is the mightiest of all the forces that clog the progress of good. It is in vain that every engine is set to work that philanthropy can devise, when those whom we seek to benefit are habitually tampering with their faculties of reason and will—soaking their brains with beer, or inflaming them with ardent spirits. The struggle of the school, the library, and the Church, all united against the beer-house and the gin-palace, is but one development of the war between heaven and hell. It is, in short, intoxication that fills our gaols.”

RICHARD COBDEN said:—“Every day’s experience tends more and more to confirm me in my opinion that the Temperance cause lies at the foundation of all social and political reform.”

Mr. G. C. T. BARTLEY, Honorary Secretary of the Provident Knowledge Society, asserts:—“A tithe of the receipts of the public-houses properly expended would render the Poor Law altogether needless. If every man gave up one glass in ten, no Poor Law would be wanted. In my little book, ‘One Square Mile in the East of London,’ I showed that one-sixth of the amount expended in drink in one year, in that poorest part of London, would build all the schools which were required at a cost of £75,000, and that one twenty-third would maintain them without any Government grant at all. In a little book, ‘The Seven Ages of a Village Pauper,’ I go somewhat over the same ground with regard to the drink in a remote agricultural village, and the result is very striking, considering the popular notion as to the poverty of the agricultural labourer. Seven public-houses, taking at least £3,000 a year, exist in a parish of 1,500 souls. Calculating that half this expenditure is necessary and wholesome—and there are several special reasons which render this an excessive estimate, for nearly all the farmers who employ the villagers brew beer themselves for their men’s consumption during work—it follows that no less than £1,500 a year is wasted in this small village, a sum which would give a pension of £20 a year, or nearly 8s. a week,

to every person of the industrial class over sixty years of age."

Rev. STENTON EARDLEY, B.A., says:—"Truly did the venerable Dr. Guthrie say 'in his own pictorial way,' to an English clergyman whom he met some years ago at Geneva, 'You may keep every stitch of canvas to the wind, every man at the pump, and the helm steady, and the vessel may not founder; but we shall make no national conquest of the vice and ungodliness of the people until the Church of God faces in right earnest the drink question.'"

The Right Hon. JOHN BRIGHT said:—"The missionary societies, the school societies, the Bible societies, and every benevolent institution utter the same complaint. Our path is before us, but a monster obstacle is in the way: strong drink, ale, wine, or brandy, by whatsoever name the demon is styled, in whatsoever way it presents itself, whether in the beer-house, or in the dram-shop, in the dining-room of the man of the world, or on the table of the serious professor, this—this prevents our success. Remove this one obstacle, and our course will be onward; and our labours will be blessed ten thousand-fold! Reader! do you support any of these societies by your labours, your money, or your prayers? Are you sincere in your wishes for their prosperity? If sincere, you can surely give up something for their advancement. You may be rich—to give a subscription is an easy thing; you may have leisure—to give a little time or labour is no great sacrifice; but you can give up a practice which, though sanctioned by almost universal custom, clearly and directly contributes to defeat your own exertions to benefit your fellow-men. Are you afraid of being thought less hospitable by those who only value you for your mistaken hospitality? Can you bear to be singular? Can you resign a little paltry gratification of the senses, that you may not stand in the way of a great reformation? If you are religious, if you value your privileges, if you feel any emotion of gratitude for the blessings bestowed upon you, reflect without bias, if you can, upon this question. Ask yourself, Are you doing all



you can for the glory of the Creator, and the happiness of His creatures? Examine how far you are causing 'your brother to stumble;' compare your conduct with that of the apostle who says, 'If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend' (1 Cor. viii. 13); and again he says, 'It is good neither to eat flesh, *nor to drink wine*, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xiv. 21).

Rev. J. COLBOURNE, M.A., says:—"Nine-tenths of the poverty, social wretchedness and crime among my people is directly traceable to the influence and effects of strong drink."

Rev. THOS. HUTTON, M.A., says:—"But for the drink, chaplains of jails would have very little to do."

A CHAPLAIN OF A PRISON says:—"8,880 prisoners have passed through my hands, and quite 99 per cent. have acknowledged drink as the cause of their getting into trouble."

Sir WILLIAM BOVILL said:—"Amongst a large class of our population, intemperance in early life is the direct and immediate cause of every kind of immorality, profligacy, and vice, and soon leads to the commission of crime, including murder, manslaughter, robbery, and violent assault."

Mr. SELF, late Magistrate of Westminster, says:—"If the police sheets submitted to a London magistrate every morning contain, say twenty charges, the chances are that fifteen out of the twenty involved drunkenness in the prisoner."

A LATE LORD MAYOR OF LONDON said:—"Nine-tenths of the crime that is committed, and nearly all the poverty and wretchedness of the poor man's dwelling, may be attributed to drink."

Mr. JUSTICE KEATING said:—"After a long experience I can state that nineteen-twentieths of the acts of violence committed throughout England originated in the public-house. Drunkenness again! It is almost the case with every one that is brought before me."

LIEUT.-COL. HENDERSON, R.E., Inspector-General of Military Prisons, remarks :—" Our military prisons would be nearly empty if intoxication could be kept in check."

A POLICE MAGISTRATE OF LIVERPOOL says that "drunkenness is the cause of nine-tenths of the crime in this country."

H. WILLIAMS JONES, F.R.M.S., says :—" Our work-houses contain three-and-a-half millions of paupers, seventy-five out of every hundred being the produce of drink. Our lunatic asylums contain 50,000 lunatics from the same cause."

JUDGE FITZGERALD says :—" Wherever drunkenness is found we are sure to meet its concomitant, crime accompanied with violence."

JUSTICE LUSH at the Bristol assizes, said :—" He thought it would astonish many persons if they knew how large a proportion of crime was traceable directly or indirectly to drink. He was almost afraid to name the proportion, but his own impression was derived from constant experience in every county in England, that more than one-half of the crimes that were brought before them was to be ascribed to the influence of drink."

The following eloquent remarks are by the Rev. Canon FARRAR :—" I am not going to dwell on those things which I have myself seen since I have been in London. In the first place, it would take too much time, and in the second place, it would be far too painful. It is quite sad enough to merely know the fact that there are in London 18,500 public-houses, and that here in the Westminster House of Correction there were, I believe, last year no fewer than 5,131 women—women, or what had once been those gracious beings—who were actually arrested and punished for drunkenness, and who, therefore, must represent a large number indeed who are not arrested and punished. It is terrible to know that, like a vast river which is losing itself in mud and sand, millions and millions of our available resources—available for food, for health, for prosperity, for education, for virtue, for every good thing, are simply

being poured away in irremediable waste for something which is certainly not food, and certainly not a support, and least of all a necessity, but which is at the best a luxury, and at the best a luxury of infinitesimal and doubtful value, whereas it is most certainly an agent of indisputable and indefinite destructiveness. It is terrible enough to know, ladies and gentlemen, that in order merely to get an aid to artificial mirth, which every reasonable man surely ought to find needless, we are protecting by our legislative enactments, and encouraging by our social customs, that which is the prolific source of insanity, of pauperism, and of crime. It would be impossible to go through the hideous list of evils which this vice of drunkenness and this unlimited liquor traffic cause in this world. Think of those hundreds of our young men and young women, once the bright scholars of our national and Sunday schools, who are, year by year—if I may venture the expression—‘pouring the oil of vitriol over the roses of youth.’ It is horrible to think that there are every year born children who inherit the drunkard’s curse, and who are doomed all their lives long, either to struggle against the terrible craving, or to yield to it and to the destruction and perdition which that involves. It is almost shameful to think of and to know these things; but when we actually *see* them, and see the multiplication of these fearful facilities to this dangerous temptation, and know that the vice is one which disgraces us abroad as well as ruins us at home: to know that it is one which is blasting the hopes of the future, as well as blighting the happiness of the present—I say, not only to know what we do, but to *see* it, is like seeing a fury planted in the midst of us, seeing it not in dim outline and with uncertain vision, but in hard and terrible reality; it is like seeing that fury stretching out its hands to pluck ‘the blended roses bought so dear’ from the garland of England in order that it may wither them by its touch, and tear them petal by petal with fiendish malignity, and plant a blister and a leprosy upon the innocent forehead round which once they twined.”



## CHAPTER X.

## ALCOHOL AS A LUXURY.

SIR HENRY THOMPSON, in his letter to Lady Jane Ellice, from which we have quoted, says:—"Let us put alcoholic liquor in its proper place, namely, among the so-called 'luxuries' of life, not among its 'necessaries.' I am quite alive to the exquisite perfume of a specimen of some rare old vintage; to the agreeable exhilaration which follows a moderate dose of good champagne. The fragrance of a fine cigar has for many persons unquestionable charms: its soothing effect is oftentimes still more enjoyable. It is useless—it is not wise to ignore the existence of these things; the best natures have felt their influence, and may perhaps have *paid some price* for its enjoyment.

"But that is exactly the point I want to insist on—*Don't take your daily wine under any pretext of its doing you good. Take it frankly as a luxury, one which must be paid for; by some persons very lightly, by some at a high price, but always to be paid for. And mostly some loss of health, or of mental power, or of calmness of temper, or of judgment, is the price.*"

In the reply of Dr. B. W. Richardson to Lady Jane Ellice's queries, from which quotations have been made in Chapter V., there is a lucid reference to this phase of our subject:—

"*Relating to the Trial of Total Abstinence.*—The long continued habit of taking alcohol engenders an appetite for it which, it must be confessed, is a very powerful influence in its support. To forget and to overcome this appetite requires faculties of which many persons are deficient, viz.,

strength of will and determination. In some instances even courage is required, as well as strength of will, in order to vanquish the desire engendered by the habit. But when the will is strong enough for the effort the triumph of total abstinence is certain. It is probable that so long as any alcohol remains in the body, the desire—I may say the urgent desire—for more of it is severely felt. After a sufficient time for its complete elimination from the tissues, the appetite for it grows feebler, and at last it ceases altogether. Then the ideas that the abstinence produces illness and enforces a return to the stimulant entirely pass away.

“An error often committed by temporary abstainers from alcohol is that ailments, to which they became subject after they commenced to abstain and which would have occurred with equal certainty if alcohol had been persisted in, are caused by the abstinence. It is specially necessary to warn those who are beginning to abstain from this error. There is no evidence whatever that I can discover in favour of the supposition that any disease occurs from or is dependent on total abstinence. I have myself never seen disease induced in such manner, and whenever I have entered carefully into the study of symptoms that have been assigned to the cause named, they have afforded no proof of actual disease; they have been purely subjective in character, and have indicated nothing more than the will, or the idea, or the inclination of the person who has complained of them. The best evidence on the point now under consideration is, however, afforded in the effects of enforced abstinence on those alcoholics who, under hospital, workhouse, or prison discipline, are rigidly and peremptorily debarred from alcohol. I have failed, so far, to obtain a single instance of the origin of any known and definable disease from the process of enforced abstinence. No one, I believe, has ever pretended to write out the history of a disease induced by that process. On the contrary, the generally-expressed opinion is that the enforced abstinence promotes

health, and that it tends, when the appetite for the stimulant is subdued, to promote the after-sobriety of professed inebriates more effectively than any other measure that has been tried for the prevention of habitual intoxication."

Rev. JOHN ANGELL JAMES said:—"I most earnestly entreat you to abstain from all intoxicating liquors; you do not need them for health, and to take them for gratification is the germ of inebriety."

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## CHAPTER XI.

INTEMPERANCE: ITS PREVALENCE, EFFECTS,  
AND REMEDY.

THE following extracts are from an article of fifteen pages in the *Contemporary Review* for December, 1876, by Mr. Francis Peek, Member of the London School Board. They will form an appropriate chapter of this work. (The italics are our own) :—

“The widespread prevalence, in this country, of the vice of intemperance, is so constantly attracting public attention, and so much, from time to time, has been written regarding its causes and effects, that it may appear, at first sight, almost superfluous, if not presumptuous, to recur to the subject. The fact, however, that so little has resulted from what has already been advanced, not only excuses reiteration, but urges on all well-wishers of their country *unceasing efforts to find some remedy for so great an evil*. It is impossible indeed that any Christian, any patriot, any man or woman not utterly lost in selfishness or warped by prejudice, should be able to rest content with the existing state of things.

“To those who have already given some attention to the subject, it may appear strange that any proof should be thought necessary of the greatness of the curse of intemperance among us, since the daily journals abound with fearful illustrations of it, and one can hardly enter many of our streets, especially at certain times, without meeting it stalking abroad—‘the pestilence that walketh in darkness, the destruction that wasteth at noonday’—while those who labour in any way among the poorer

classes are often ready to despair before the intensity with which it rages, and the havoc it works. . . .

“One thing is obvious, that in dealing with a subject in which so much *personal interest* is involved, its influence must be taken into account. . . . Where questions of profit and loss come in, the mental vision is liable to many and strange illusions with regard to the subject before it; and it requires an elevation of spirit almost more than human to rise altogether superior to the influence of self-interest. We must beware, therefore, of displaying too great severity towards a feeling which we ourselves, under the same circumstances, might find it impossible to suppress; yet at the same time it must not be allowed to remain unexposed or unresisted when standing in the way of measures for the public good; and the powerful influence which in the present case it will be sure to exert against all efforts to reduce the consumption of alcoholic liquors, renders it incumbent upon the friends of temperance to lose no opportunity, and to neglect no means, of bringing prominently forward the terrible facts connected with the drink plague, *so that the public conscience may not be suffered to sleep, but may have constant warnings given it, and constant appeals made to it, until roused at length to resolve on attempting the removal or abatement of the scourge.*

“In the following essay it has been the aim of the writer to collect together, from the best sources of information, statistics of the present state of things in England with regard to intemperance—first, as to its prevalence; and, secondly, as to its direct and indirect effects, more especially in relation to crime, poverty, and lunacy; and then, while considering the several remedies that have been already proposed, to state succinctly his own ideas of what is needed, with a view to the mitigation of this immense evil.

“It is hardly necessary, as has been before remarked, to demonstrate from figures the awful prevalence of intemperance, since there is no large employer of labour

who does not recognise how much his own interests, together with those of the country at large, are injuriously affected by it, and no clergyman or visitor among the poor who does not bewail the widespread degradation and misery it causes, while even a casual inspection of the poorer parts of our large towns, with the numberless gin-palaces and drinking-bars they contain, and the wretched scenes that may be daily witnessed here, is enough surely to shock the most thoughtless.

“It has been said that among the working classes none are so intemperate in expression as the total abstainers—and perhaps there may be some truth in the charge—but, if it be so, the accused have much to plead in extenuation. These men and women live habitually in the midst of scenes, occasional glimpses of which are sufficient to appall those who are unfamiliar with them. The hideous dissonance of drunken shouts and furious gin-fomented broils is all around them, the shrieks of ill-used wives and beaten children, victims of drunken frenzy or moroseness, are always in their ears. A drunkard’s home—not in coloured picture, but in living reality, is constantly before them—a shuddering spectacle of misery and desolation; while his children, hunger-pinched and woe-stricken, sit side by side with their own in the school; can we wonder, therefore, if they ‘*lift up their voice with strength*’? Can we wonder if, having seen and felt the blessed change effected where the ‘Devil’s Chain’ of intemperance has been broken—the change from cruelty to kindness in the parent, from misery to comfort in the house—they should feel strongly, and often speak somewhat harshly and bitterly of those who, in their judgment, *are encouraging and supporting a system which produces such unspeakable mischief?*

“The dreadful prevalence of intemperance is not only suggested by what is seen around us, it is amply proved by recorded facts. In 1875 there were no less than 203,989 apprehensions in England and Wales for drunkenness, and for being drunk and disorderly; an



appalling number, even if it included every drunkard. It is, however, well known that this represents, unfortunately, but a small portion of the total victims of intemperance, in proof of which it is only necessary to watch the emptying of the drink-shops at the closing time, when it will be observed that although but few of those thus turned into the streets are otherwise than more or less the worse for drink, many being even unable to walk alone, yet the police officers, though watching and ready to interfere in case of necessity, only act in the last extremity. The man must be not merely drunk, but 'drunk and incapable,' or 'drunk and disorderly,' to bring him within the official list of apprehensions; and therefore to the 203,989 who are apprehended must be added all those who escape apprehension through being somewhat less than 'incapable or disorderly,' and who only vent the effects of drink upon the helpless family at home. Then, after making liberal allowance for repeated apprehensions of the same offender, the enormous number of drunken men and women that are thus revealed may well appall the most inconsiderate! *To realise, moreover, the full extent of the evil, it must be remembered that for the most part each of these drunkards represents a wretched home, a suffering husband or wife, and miserable children doomed to bear through life, physically and morally, the curse of having been begotten of a drunken parent.*

"It is, indeed, but as a figure of speech that the name of Home can be given to the wretched abodes, the very thought of which causes a shudder of pain to those who are at all acquainted with them, for it is almost impossible to exaggerate the picture of wretchedness suggested by the phrase a '*drunkard's home*,' with its accompaniments of a suffering wife, compelled to be the bosom companion of a half-mad, half-idiotic, wholly repulsive being, and of children brought up in poverty and hunger, and amid scenes of degradation and cruelty from which there is no escape. . . .

“ From the above evidence, then, the following startling results are obtained as to the position of our country with regard to the vice of intemperance. In the first place, there are about 203,000 apprehensions in each year for drunkenness ; and, calculating that for every one apprehended at least two will escape, we have the appalling total of over half-a-million of drunkards in Great Britain. Assuming that no more than two-thirds of these are heads of families, and that each head represents, according to the usual rate, four persons besides himself, we have nearly 2,500,000 men, women, and children, existing under the misery and degradation implied in the words, ‘ members of a drunkard’s family.’ Awful indeed as these figures are, they will not appear strange to those who realise how fearfully intemperance prevails among the working classes, and the significance of the fact that nearly thirty million barrels of malt liquor, eighteen million gallons of wine, ten million gallons of cider and perry, and forty million gallons of ardent spirits, containing altogether about 84,000,000 gallons of pure alcohol, and estimated as worth about 130,000,000 pounds sterling, are consumed in the kingdom each year.

“ *We have, then, half-a-million drunkards, and two million innocent sufferers from this vice.* We have, also, 15,491 offenders guilty of indictable crimes in addition to the total of 512,425 convicted summarily before the magistrates, of whom 101,551 were convicted for personal assaults, 3,106 being aggravated assaults upon women and children, and of all this mass of crime it is proved by incontestable evidence that a very large proportion results from intemperance. It must not be forgotten that to this total must be added at least 200,000 innocent victims to these criminals, who have suffered in purse or person through them, and also the members of these criminals’ families who are involved in their misery. We have, again, 800,914 paupers, of whom 600,000 or more are paupers through the effects of intemperance ; and out of 71,000 lunatics in England, Wales, and Scotland, it is

estimated that 14,000 at least are insane from the same cause. But, startlingly clear as are these figures, it is difficult for the mind to realise the *mass of misery, vice, and crime, the degradation and disgrace*, which such totals represent, and which, each year, is augmenting rather than diminishing.

“ It must not, however, be supposed, from the above remarks, that intemperance prevails exclusively among the so-called working classes ; those higher in the scale of society are by no means exempt from it—perhaps, considering the advantages they possess, they are even more guilty in this respect. There are few large families that have not to bewail, in some branch, the unhappy victims of this vice ; and it is impossible to have mixed much in the world without becoming acquainted with many blighted lives among the multitude of young men who have been led astray and ruined by the drinking customs of society. For instance, there are the ‘ wines ’ of college life, the treating customs among commercial men, the enticements of the refreshment-bars attached to billiard-rooms, music and dancing saloons, with other of the endless snares spread for youth. Those persons are indeed happy who have never been compelled to witness in some friend the growth of this insinuating vice ; who have never watched the gradual deterioration of character, the decay of self-respect, the painful nervousness, that indulgence in it has produced, till at length, the drink mania having taken full possession of the wretched man, his life has closed in a horror-haunted death-bed, and one more unfortunate has been added to the thousands of those on whom truth compels us to pass the verdict, ‘ Suicide by drink ! ’

“ It is not within the scope of the writer’s intention to enter more fully upon this branch of the subject, yet he cannot help uttering a strong protest against many customs among us that do so much towards promoting intemperance. These begin even in dealing with children, when foolish parents or relatives introduce baby-lips to



the wine-glass ; the child at dessert is given a taste as a treat, and this treat lays the foundation often of the drink-craving of after life. Parents may well beware of the peril of such a course. Children are very rarely better for alcohol, and when brought up without it few learn to care for it, and fewer still become drunkards ; but to *make a treat* in childhood of the glass of wine is the surest way of contributing to form habits that may involve in maturity a drunkard's end ; for all drunkards become so by degrees, and it follows that *the earlier in life the taste is acquired, the more likely is the drink-craving to result*. Another most dangerous custom is that of making unnecessary indulgence in drink the inseparable accompaniment of all festivities, arising from the idea, which appears to prevail, that it is a mark of hospitality to offer intoxicating beverages to friends at any time of the day—an idea followed no less in the invitation of the members of the wealthier classes to take a glass of wine than in the adjournment of the poorer classes to the public-house to treat each other to beer. But even still more baneful and degrading is the custom, among the commercial classes, of treating customers to drink in order to induce business ; also the 'footing' customs among workmen, as well as the habit, on the part of employers, of giving strong drink to casual workmen, a temptation almost irresistible to most of them, whether they need it or not, since they have thus the chance of drinking free of expense.

“ Among other most dangerous customs which must be noticed is that of introducing spirits after meals, when an ample quantity of wine has been already drunk, which prevails extensively in some parts of the country, leading many persons, for the sake of companionship, to indulge in excess which frequently ends in drink-craving. Nor must we omit to notice the results that follow from club meetings at public-houses, and the custom of drinking for the 'good of the house,' all of which tend to seduce so many into the downward path that leads to ruin.

There is also one most pernicious custom very prevalent among small employers of labour, namely, that of paying their workmen at public-houses, often kept by relatives, or in which they have an interest; this is a fearful temptation to workmen, and leads many to ruin, and should be absolutely prohibited by law. It is the imperative duty of every one to protest, both by word and example, against each and all of these mischievous customs of society, and to uphold the principle that the nobility of manhood consists in resisting all mere sensual indulgence, and in avoiding everything that may give the passions control over the higher nature.

“It is thus incontestably proved that undue facilities for obtaining strong drink are the greatest cause of national intemperance; that where there are no drinking-places there is scarcely any intemperance at all, that where there are few there is very little, and that where these facilities have been reduced a corresponding decrease in intemperance has taken place; in addition to which it is in evidence that where a public-house has been introduced into a hitherto sober community, in which none had before existed, drunkenness has followed. *Hence it is to the diminution of drinking facilities that we must look for any improvement.*

“There are, indeed, too many secondary causes indirectly conducing to intemperance; such as the want of innocent recreation, the wretched homes of the poor, the bad water supply, and certain foolish customs of society; but the reason why many of these very evils are allowed to remain, is too often the habit of intemperance and the recklessness of character it promotes.

“A reform is often seriously delayed by crude attempts to accomplish something for which the public mind is not sufficiently educated or matured. It is, therefore, most earnestly to be hoped that all friends of temperance will recognise this truth, and be content to concentrate their efforts on such reforms as present a reasonable prospect of attainment. In speaking thus, however, it is only

to legislative action that the writer refers. There is no need for any abatement of exertion, but every necessity and every inducement to redoubled efforts to enlighten public opinion on subjects connected with intemperance, since every individual won to the temperance cause is valuable; every 'Band of Hope' formed is a gain; and though it is painful to wait while the monstrous evil is yearly devouring its host of victims, the friends of temperance need not despair, for their cause is holy, their battle is the Lord's; and every great and noble victory has been won through patience and through pain. It has taken centuries to win freedom to worship God, centuries to obtain freedom from political despotism; and it would be weak and foolish to complain if it demands patient waiting and long-continued labour to free our community from the thralling tyranny of intemperance. If, however, the battle is to be won at all, it must be by degrees, and by bringing public opinion to approve each step attempted, and so, from each success, progressing gradually onward.

"As a first step it is evidently necessary to prevent the creation of any further interests in this trade. Universal testimony shows that drinking-houses are, almost everywhere, far in excess of any possible need; and that to this excess, with the competition for trade which results from it, leading to the introduction of all sorts of attractions to draw customers, a vast amount of the existing intemperance must be attributed. Common sense therefore suggests, and public opinion would support, a bill to prevent any further licences being granted, until in each locality the number of houses shall have fallen to reasonable proportions as regards the population. . . . As this would affect no vested interest, and is so evidently just, the only opposition likely to arise would be from some few of the manufacturers of intoxicating drinks. . . .

"If this distinction could be made (a distinction in legislation between hotels proper and mere drinking-houses), the way would be prepared for the next most important reform, viz., the reduction of the hours during



which drinking-houses should be kept open, and the closing of them on Sundays.

“ It is strange that while the causes of infinitely lesser evils have been thought worthy of the investigation of Royal Commissions and Joint Committees of the Houses of Parliament, this, the greatest curse to the country, has excited comparatively little investigation. *Is it impossible to save England, which year by year appears sinking lower, from the effects of this curse?* It is in vain to look for the remedy from education alone, or to suppose that such instruction as elementary schools afford the working classes (and which ceases at thirteen years of age) will effect this change. And, as a matter of fact, intemperance is quite as prevalent among skilled and educated artisans as among rustic labourers, while Sweden, as has been shown, was sunk in this vice at the very time when she excelled, as a nation, in education. Religious influence will, no doubt, do much, especially now that the Churches have roused themselves to the work, and ministers of all denominations have become missionaries of temperance, many totally abstaining themselves, that they may help the weak, and give countenance to those noble men and women amongst the working classes who resist the influences around them, and who, amid taunt and often persecution, maintain the temperance cause by showing that *total abstinence in no way necessarily deteriorates the man mentally, physically, or spiritually.*

“ But the great hindrance to all religious influence is intemperance, and the public-house bars the door to the House of God. Other influences may be used to reduce the attractions of the taverns, such as securing in each locality a full supply of pure water, public parks, reading-rooms, facilities for higher education, innocent recreation, where strong drink is excluded, healthy dwellings, stricter police supervision, a better administration of the poor-laws, making improvidence (especially when flowing from intemperance) a crime, and eliciting a healthier tone of public feeling in relation to intemperance; but

all these together will have comparatively little influence while over 142,000 publicans and beersellers compete, by holding out every species of allurements to attract the young and unwary to their bars and counters, and many of whom would be ruined but that they subsist on the ruin of their customers. Meantime the disease of intemperance is rapidly spreading ; women have taken to it ; and drunken parents are not only poisoning the blood of their children, but, by their example, introducing them to the vice."

"Surely it is time that every sober man should exert himself to abate this evil, since indifference, in such a case, can only be justified on the plea of Cain, 'Am I my brother's keeper?' It is quite possible for the respectable to shut their eyes to ills about them, while the police keep the leading thoroughfares clear, and the daily list of crime and misery in the columns of the press is passed over unread, but not the less will the blood of our brothers and sisters cry to us from the ground, if, from apathy or selfishness, we make no effort to fence the gulf into which such multitudes are ignorantly or madly rushing. Every few weeks coroners' juries are engaged in investigating the suicides of wretched girls, ruined through drink. Reports of the Divorce Court are constantly recording the destruction of homes through one or other of the parties having fallen into habits of intemperance. There are few cases of murder or manslaughter but are proved, by the evidence, to arise from this cause ; while every species of cruelty and misery, even to the maiming and wounding of helpless infants by the drunken fury of their own parents, beside numberless accidents, are daily recorded as arising from the same fearful cause. It is, indeed, very doubtful whether the horrors which have been recently perpetrated in Bulgaria, and which have so excited the public mind, have produced an amount of suffering and misery equal to that which is each year endured by the weak and helpless, the women and the children, of our own country, as the terrible result of our national intemperance."

“In the criminality of these horrors every member of the community must take his share, for the majority of them may be prevented. They are the legitimate outcome of many of our national customs, and of the legal permission given to unlimited beguilement of the weak; and no sophistry, or profession of ignorance, will relieve one individual from the heavy responsibility of these crimes till his utmost influence has been exerted in the cause of temperance.”

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## CHAPTER XII.

## ALCOHOL AND LONGEVITY.

AFTER what has been already said respecting the effects of alcohol on the body and the mind in health and disease, it may seem superfluous to say anything under this heading; for if alcohol is the great destroyer of life, abstinence from its use must necessarily tend to prolong it. Yet there are some facts which have a more direct connection with the question of long life.

It may safely be asserted that in the great majority of cases length of days cannot be looked for where there is a diseased body. Sometimes a man may disregard the laws of nature, and yet see many years, just as a soldier may go through several campaigns without receiving a single wound; but these rare escapes offer no ground of hope that the thousands who run the same risks will be equally fortunate. Yet it is often urged that alcohol is *not* antagonistic to long life, because some people, in spite of their drinking habits, reach an advanced age! Those who reason in this way overlook the fact that the exceptions on which they rely are very, very few in number, and only count as units against hundreds of thousands on the other side. Whilst one person lives on in spite of drinking, thousands perish under its baneful influence. The real evidence of the effects of national habits is not to be seen in one man here and there reaching the age of eighty or ninety but in the average longevity of the people. If that could be set down at sixty or seventy years, then the upholders of certain habits would have some show of facts in support of their views. But while our average longevity does not exceed one-half of seventy,

it is manifest there must be something wrong, and it is not difficult to prove that alcohol in its various forms is the most powerful factor in the reduction of the average duration of life.

Alcohol acts both directly and indirectly in shortening life. Fatal accidents on land and sea are frequently the result of drinking by persons in positions of trust and responsibility. These lead to premature deaths, and thus reduce the national average of life. Then a very large proportion of infant mortality is brought about by drunken mothers. It was shown some years ago in a Lancashire town that the highest number of deaths among children happened on pay-night, just after the payment of wages, and the lowest number on the night before pay-night; so that little children sleeping with their mothers were safest when the latter had little or no money, and, consequently, little or no alcohol.

Mr. Kenneth M'Leod, speaking in Glasgow, in January, 1873, said "he had occasion to look into the recent deaths, and of nineteen infants under five who died in a well-known street, in thirteen weeks, the parents of fourteen were reported as intemperate in their habits."

It is, however, hardly necessary to enumerate all the ways in which alcohol indirectly shortens life. In the preceding chapters it has been shown that the rate of mortality under all kinds of work, of fatigue, of suffering, sickness, and disease is lower when alcohol is not used in any way, and as the contrary result is seen more and more in proportion to the extent to which it is used, we may reasonably assume that alcohol is in some degree responsible for the difference.

Some of the results of total abstinence from alcohol are rather striking. Within the last twelve months the assets and liabilities of a friendly society were valued by an eminent actuary. The society numbered upwards of 1,600 members, their ages at admission ranging from seventeen to fifty-five years. All the members were pledged abstainers, and the rules of the society provided

that, in the event of the medical officer deeming alcoholic liquor necessary as a medicine, he, himself, should provide it in the same way as other medicines, in properly labelled bottles. The report of the actuary showed that the sickness during the previous five years had been less than 60 per cent. of that calculated in the Odd Fellows' tables, while the mortality had averaged less than 10 per 1,000.

In contrast to the above it may be stated that a recent investigation proves in respect to the consumption of alcoholic liquors in poor-houses, that where the consumption was high the death-rate also was high, and *vice versa*.

The returns of the United Kingdom Temperance and General Provident Institution, London, furnish further evidence against even the occasional use of alcohol. The assurers in the Institution are divided into two classes—viz., abstainers and non-abstainers. All the particulars relative to each are kept distinct; and the bonus in each class depends solely on the earnings of that particular class. Hitherto the abstainers have received a much larger bonus than the non-abstainers. In the five years ending 1875, the expected mortality in the abstaining class was 723; the actual mortality was only 511, or 212 *less than the number expected*. In the non-abstaining class for the same period the expected mortality was 1,266, while the actual mortality was 1,330, a number *in excess of that expected* by 64.

The figures given above supply ample proof of the fact that abstinence conduces to longevity. But even without them the indictment against alcohol is complete. Whatever impedes digestion, accelerates the motion of the heart, and diminishes animal heat, cannot possibly promote or lengthen life, but must and does shorten it. The most recent investigations of science have proved that alcohol produces all these effects, and it is therefore obvious that total abstinence from alcohol does much to secure for those who practise it, a long and healthy life.

Dr. Richardson, in a lecture at Birmingham, February



15th, 1875, said: "I do not over-estimate the facts when I say that if such a miracle could be performed in England as a general conversion to temperance, the vitality of the nation would rise one-third in value; and this without any reference to the indirect advantages that would of necessity follow."

Dr. Alfred Carpenter writes to the *Times*:—"We cannot prove the safety of moderate drinking by citing the evidence of those who live to old age in spite of it; but we can prove the deadly influence which it has upon the human body by the distinct evidence afforded by the mortality of any general hospital, which tells us by unmistakable testimony that the person who habitually uses alcohol, as at present supplied, saps the foundation of his health and shortens his life; and that its administration to our children tends to produce a race of individuals who are naturally weak both in mind and body, and who have shorter lives than their fathers. If the use of alcohol as a diet were abolished for all persons under fifty, our grandchildren would find the length of life much beyond that which is settled by Dr. Farr as the average to which men now live."

With this weighty authority on our side we would earnestly advise all to consider carefully the facts we have laid before them, and to abide strictly by the laws of Temperance—the handmaid of Health and Longevity. [See also page 32.]

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## CHAPTER XIII.

## HOW TO MEET THE DIFFICULTIES OF TOTAL ABSTINENCE.

IN the preceding chapters we have dealt with the various effects and consequences of the use of alcoholic drinks, and we trust proved to the satisfaction of all unprejudiced minds the utter inutility of such drinks; but there are certain difficulties attending the adoption of total abstinence, which are more readily surmounted when thoroughly understood. The eminent Dr. Richardson delivered a lecture on this subject on Feb. 12th, 1878, at Devonshire House, Bishopsgate, which presents a clear analysis and solution of these difficulties in so forcible a manner as to justify the following extensive extract which we make by permission of Messrs. Macmillan & Co. : \*

“The hereditary difficulty, in what way shall it be met? There is but one way to meet it, and that is to persist heart and soul in advancing the principle of universal total abstinence. There is no other cure. If there be, let some one else point it out.

The asylum is confessedly not a cure. It is confessedly nothing more than a closet in which that which is objectionable is most safely concealed. Moderation is not a cure, for moderate indulgence itself is but another phase, a first stage, of the same disease. If the disease were one of theft, kleptomania instead of dipsomania, would he be doing right who taught to the predisposed the first theft, were it no more than the stealing of a pin? But some

\* The four lectures of Dr. Richardson at Devonshire House are published in a shilling pamphlet by Messrs. Macmillan & Co., and form a most valuable contribution to our temperance literature. They should be read by all.

one in these dipsomaniac cases teaches the predisposed to take the first glass.

Moderation is not a cure, because moderate use originally feeds the desire, and from desire is the disease—a disease of desire for that which produces the disease.

Total abstinence, on the other hand, is a preventive, and therefore is better than a cure. . . . .

I have known a man whose family, as far as he knew them—father and mother, grandfather, uncle, and cousin—died of drink. Surely here was reason enough for proclivity. But this man, from recognition of the evil, has abstained from it through a long life, and has no disposition for it. If such a man can resist, who need despair?

Looked straight in the face, the hereditary difficulty is based on very small and poor evidence, yet it is a terrible obstacle. To me, as a physician, I know few more obstinate difficulties. In nine cases out of ten it is, I know, a mere difficulty of excuse. A self-inflicted difficulty. A sophistical plea for indulgence at all costs, and alas! as I have seen sometimes, a fatal plea. . . . .

Lastly, as touching this question of heredity. It is encouraging to know that when the proclivity is really present it is controllable by abstinence, and that it is not a descent of evil through many generations. It is not, like that of cancer or consumption, a proclivity that may have descended from three or more generations back. It is, according to my experience, at most a tendency of one generation backward: two certainly is its utmost extension in direct line.

Next after the hereditary difficulty, comes what may be called the personal physical difficulties, or those difficulties which have to be overcome by those who have acquired the habit of taking intoxicating drinks as ordinary daily beverages.

I fear that in this matter, regular abstainers often err in speaking to those whom they would persuade into the paths of abstinence. Feeling for themselves how easy and natural a thing it is for the life to be carried on



without the aid of any stimulant, they leap to the conclusion that any man or woman may abstain as easily as they do. They are like good swimmers who, being in the water and floating about as seals do, now on their side, now on their back, and in a moment under the water, and deep down in it, call out, as they come to the surface, to the shivering, nervous wretches on the bank who can't swim at all, to come in and do their easy feats of skill.

It happens now and then that both these classes of persuaders persuade with an effect which ends in a *fiasco*. The ignorant would-be swimmer leaps in as is desired, goes to the bottom after a struggle or two, gets out as soon as he can, and declares he will never go in again, come what may. The ignorant would-be abstainer goes in for abstinence, expecting to find no difficulty at all and little change, does find some difficulty and a good deal of change, and being, as he feels, deceived in what he is told, comes suddenly to the conclusion that however good total abstinence may be for some people, it is not good for him, and so he shall give up the trial.

If you explain all these facts to an earnest man candidly ; if you tell him he will certainly for a time miss his accustomed stimulant, just as a man recovering from a broken leg may miss his crutch or other artificial support ; if you tell him that sometimes there will be a temporary sense of lowness and depression such as a glass of stimulant will relieve ; if you say that for several weeks these apparent weaknesses will come and go, you will be telling the truth, and preparing the mind of your novitiate for the truth, without subjecting him to the needless, and to him, perhaps, real alarm of learning it for himself by himself, as a result of his experience of your mode of life. Thus you will make him conscious of what he has to expect, and ready for it ; he will trust on you for your foresight. If you tell him, further, as you can most truthfully, that in time all these troubles will go clean away, and that he will be purged of them all as certainly as he has felt them if he

will only persevere, you will find him more likely to persevere and more likely thereupon to succeed.

I judge by my own experience. I am not afraid to admit that I found the first trial of total abstinence something of a trial. I felt reason, more than once, though I am not of what is commonly called a nervous nature, when I was under undue pressure of responsibility, to give up the trial. I felt reason, more than once, when I was labouring under undue pressure of night and day work, to give up the trial, though I certainly am not a person who is wont to be cowed by strain of work, mental or bodily. But I was determined to hold on, and in time I had the reward of *feeling every difficulty pass away*—aye, and more than that, every task come under obedience with far more ease, pleasure, and profit, than when formerly the glass of wine was called in to render its *delusive and factitious aid*. I reason, hereupon, that if I, who by professional habit and necessity have learned some of that resolution, and calmness in emergency, and knowledge of human nature which so peculiarly belong to members of my profession—if I, so circumstanced, felt a difficulty in making a radical change in my mode of life, it is fair for me to expect that other persons, less fitted for the same change, less resolute, more nervous, and more susceptible, will feel the same. Again, I know by the experience that comes to me from others that they do feel the same, and that it is a cause of extreme perplexity to them how to bear up, as they express it, and to resist at the same time the insinuations and jeers, and advices, and it may be insinuations which others, who indulge in the use of stimulants, are always ready to set before them.

It is important to explain another effect, I mean *the very bad effect of repeated trials and repeated failures in the art of learning to abstain*. We are all such creatures of habit; we are all so given to repeat ourselves; we are all so ready to say, when an obstacle lies in our way, “Oh, never mind this time trying to get over it, since at some more convenient season we can renew the attempt”—we are all so

given to these sorts of self-pleasant and easy-going repetitions, that the danger of failure on one occasion is the most serious forerunner of recurring and still recurring failure. I have known those who have tried total abstinence twice, and have succeeded on the second attempt; but I have never yet known of any one who, having failed two or three times, has succeeded so well as to feel equally safe with him who succeeded out-and-out at first. Hence the immense importance of a sound and decisive and well-confirmed commencement in the practice of abstinence. Hence the care that is necessary on the part of the teacher to be above all things candid and precise in counsel, forecast, direction, and encouragement. Hence the necessity on the part of the new abstainer to determine to hold on, feeling assured that holding on is the certain way to cast off all the burden and stand at last free of the ill-timed necessity that has held such supreme dominion over his physical and mental nature. I have said that a period of several days must elapse before the loss of the stimulant is felt by those who are habituated to the use of alcoholic drinks. In that statement is included the minimum of time of probation. There are a few who, being at the moment when they become abstainers extremely moderate drinkers, feel scarcely any sense of deprivation. There are others who feel the deprivation even for months, though in a *diminishing degree*.

And I have a word to say before I go further to some—and they are rather a numerous class—who are what are denominated practical abstainers, who take so little alcohol that to them total abstinence would be no trouble at all, but who yet will not abstain altogether. It looks at first sight that these people would be the nearest allies and friends of abstinence that abstinence could have, short of its confirmed disciples. It is the fact, however, that, although these virtual abstainers are allies, they are not, by necessity, friends, while they are often exceeding difficulties in the way of abstinence. Their argument is that under the abstinence they practice they secure all the



advantages of the total abstainer, while they are free to do as they like on occasion. They are really abstainers, but as they now and then take a glass or two on recreative occasions, and hold themselves as free to drink a draught of champagne as of soda water or lemonade, or other nice drink, and never do more, they are no more harmed physically by what they drink than they would be by an occasional spoonful of tipsy cake, or a mince pie. These are abstainers *de facto*, disguising under this merry coat of many colours their abstinence, reaping the vital advantages of it, and not discovering the sad injury they are doing to the many who see in their example the ready excuse to continue in danger.

These men are not fully aware of their own special good fortune, which by natural gift or taste saves them from perdition. They little conceive that what is so easy to them is so hard to the majority, and that by the very boast they make of the easiness of their self-control they are tempting others, less happy, to try their course, as if all men were equally tempted. To my mind this is a most unjust mode of using virtue. It is using virtue against herself. It is acting as if they were ignorant of, or knowingly opposed to, the fact that in the larger number of persons *alcohol creates an appetite for itself*, which must ever be watched with increasing care, and which it belongs to few to be proof against under any vigilance and resolution short of total exemption from danger. Sometimes, indeed, these favoured ones are caught napping, and, under the idea that they can always keep an eye on themselves, are bound by the arch enemy before they are aware, and are sold for bondsmen and bondswomen, when, as they thought, there was no one to buy them.

These considerations lead directly up to another personal question, also of first moment—namely, How ought abstaining to be commenced? Ought the would-be abstainer to leave off the habit of taking the stimulant straightway, or ought he to do it gradually—*guttatim*, drop by drop, as the pharmacists have it? I recall that in one of the first

addresses I ever heard on the alcohol question—it must be quite forty years ago—the eloquent advocate of temperance told an anecdote, which I doubt not has been told over and over again, of a man who learned to abstain by dropping one drop of molten sealing wax every day into the glass from which he was accustomed to measure his ration of spirit. By the time the measure was filled up with hard wax this persevering novitiate had learned to abstain. The anecdote is good to tell, but I am afraid the practice it inculcates, if it were generally adopted, would not in a very lively way aid the triumph of total abstinence. *Indeed, I am not sure if it would not tend rather to sustain the triumph of Bacchus.* Long-continued habits are not to be surrendered, I fear, in that luxurious way. My experience is, that to get a habit it must be built up, but that *to get rid of a habit it must be blown up.*

In respect to the giving up of alcohol, it seems to me to be particularly required that the abstinence should be, as we may say, on the nail, a practice adopted at once and for good. As a matter of experience, I have never seen a very successful result by the dallying process. It is, I repeat again, one of the singular physiological actions of alcohol that its very presence in the human body maintains the desire for it, and overrides the will. In this manner is installed the desire to take more of it in those who take a little, and in this manner drunkards are produced out of moderate drinkers. In these respects alcohol differs in action from all natural foods, which cloy if they are persisted in too long. A man may like pork chops, or beefsteaks, or oysters, or more delicate foods very much; but let him have them for too long a season, and he becomes wearied of them, and at last sickened. Bread to a person who only partook of it now and then would be a luxury, but though it is the staff of life, and though a man could live really upon good bread as well as he could upon the choicest food, he would consider himself put on prison fare, and would look on himself as a martyr, if he kept too exclusively on that veritable staff of life. Neither



the fault, however, nor the objection would tell against the sustaining value of the food, but only against the frequent repetition of the food. *In regard to alcohol the very reverse obtains.* The repetition calls for the repetition, so that in many cases there is no end to the desire for repetition.

I have watched the effect of the attempts to abstain by easy steps until I have been obliged to give up all confidence in the process. A man begins to get on a little way, and would continue if all were smooth in his course. But there comes an interruption. He is a little below par, that is what he says—often without caring what that means; or he is seeing a friend who laughs him out of the farce of taking so many drops less, and into the farce of taking what he feels good for him; or he entertains a friend who enjoys a glass, and he could not in common courtesy take practically nothing in his presence. So by one or other of these temptations the rule is broken. The shifting sand moves on, and carries him with it who trusts to it further from the dry land into the treacherous sea.

The advice I invariably give now to all would-be abstainers—and it is advice it befalls me to give every day of my life—is, give up from to-day. In determining on abstinence, indeed, the watchword of the poet was never more truthful:—

Be wise to-day, 'tis madness to defer,  
Next day the fatal precedent will plead;  
Thus on till wisdom is pushed out of life:  
Procrastination is the thief of time.

This advice is clear enough and straightforward enough. Yet out of it springs a new difficulty. The timorous ask, the unwilling begin to ask, and the nervous of all kinds ask, Is there not some great danger in suddenly taking from the body that which it hath so long been accustomed to? Is it safe suddenly to abstain? There are thousands of persons who are kept from abstinence by the fear or doubt, or, I had almost said, in respect to some, the hope that is involved in this question. Moreover, opinions on the question have but recently been heard in



the negative. Hitherto it has been the all but universal belief that there is not merely danger in sudden abstinence, but that there is great and imminent danger, though without any definition of its nature or mode of demonstration. One might imagine from the stress laid on this danger that some persons went insane from suddenly giving up alcohol, or committed suicide, or fell down insensible, or became paralysed, or dropped into fever, or passed into consumption, or in some way or other became afflicted by a fatal malady, as so many do become afflicted with all the maladies I have named, and many more, *by putting off total abstinence*, and holding on through evil report and good report to alcohol.

It is fortunate for those who are in favour of abstaining at once from alcohol that *every portion of reliable evidence is on their side*, and that every portion of *unreliable evidence lies the other way*.

We physicians divide our evidences bearing on living human phenomena into two sections—the “*subjective*” and the “*objective*.” By the subjective we understand those phenomena or symptoms which the person who is under observation *describes as felt by himself*. By the objective, we understand those phenomena or symptoms which *we ourselves see in the person under observation*.

A great number of persons who have tried to give up alcohol as they depose, declare that the sudden deprivation of the agent has subjected them to such symptoms that if they had persisted certain consequences of the most serious character would, they believe, have followed. They therefore did not persist, and so escaped the consequences. You will see at once the fallacy of this subjective argument. It is an argument on the danger of consequences which never occurred, and which, as far as we know, never would have occurred. One of my friends told me quite recently that if he had persisted in abstaining he should have become paralysed. His doctor had bid him to abstain because of some want of correct muscular action which was possibly induced by alcohol; but if he—the patient—had

gone on with the treatment he should have dropped into palsy. "But did you drop into palsy?" I inquired. No! "He stopped short of that by going back to alcohol."

This is a perfect specimen of the subjective logic, in which every passing symptom is magnified into a belief of some coming terrible event, which to one set never does come, because, according to them, it is put off by giving up the practice; and which never does come to those who have the courage to hold on to the practice of abstinence.

To get at the full truth, therefore, we want objective evidence, distinct from subjective altogether. We want a grand experiment in and by which it shall be determined whether any diseases recognisable by objective signs which all can see and understand, do occur from the sudden deprivation of alcohol. The experiment would be formularised in this manner. Take a sufficient number of persons, say a thousand or more, who are drinkers of alcohol. Without any preliminary preparation cut off alcohol from them absolutely. Never mind what they say they feel, never mind what they say they fear, never mind what they declare must happen if they are not supplied with this great and urgent necessity. For once be cruel to be kind with a vengeance.

Then observe carefully; and if, in the course of observation, it be found that any number of these deprived beings really suffer from the deprivation; if any number of them fall into paralysis, or consumption, or insanity, or other of the dreaded and fatal diseases, as a clear result of the enforced abstinence, the evidence is against abstinence so far. It is proved then that alcohol, which produces so many diseases, cannot be left off suddenly without some risk to health and life.

I suspect that a man who had proposed fifty years ago such an experiment as is here set forth would have been tabooed in society as a monster of experimental iniquity. I do not know whether it could have been proposed now as an experiment without entailing similar consequences if it had been done for the mere purpose of arriving at the



truth. The best of the matter, however, is that the experiment has been done, and is being done, on a much larger scale than any suggested above, and with results that are definite. The objective evidence, separated from subjective meanderings, is complete.

The gaols of this country, which have been the schools of so rich a store of sanitary knowledge, have been also the experimental grounds of the experiment which we wanted to institute, of the fact we were fain to know. Into those gaols are carried men and women in all degrees of alcoholic existence. Within the walls of these institutions alcohol finds no place. Once there, whole populations of drunkards and moderate drinkers are deprived of strong drink without hesitation, without mercy—yes, without mercy. Do they who are thus treated fall, as a result of the enforced abstinence, into the diseases so dreadful and dreaded? They are not allowed very sturdy food of other kinds to replace alcohol in their great emergency. Do they collapse? Do they fall into consumption, or insanity, or palsy? If they did, there would soon be a ferment in the country that would level the gaols, and put a brandy-flask to the mouth of every sufferer, prisoner though he be. I, for one, would join the helpers heartily, with brandy-flask at hand.

But the solemn fact is that these enforced abstainers become under abstinence, as a leading cause of the fact, the healthiest of the community; while no one has been able to spot a single definable serious disease as due to the deprivation of alcohol.

It were vain for me to seek for a better solution of the difficulties that are made to surround the first attempts at total abstinence. It were unnecessary to point the moral of the history I have told. The moral comes into the world, this time, ready pointed; as the sceptics will find, who like to put their fingers upon it to test its efficiency.



## CHAPTER XIV.

IS IT UNSAFE, UNWISE, OR FANATICAL TO  
ABSTAIN?—AN APPEAL.

THE wisdom and safety of abstinence is still further proved by the following important testimony:—

REV. J. W. BARDSLEY, M.A., says:—"Moderation frequently ends in intoxication, and it is from the ranks of moderate drinkers that the army of constantly perishing drunkards is recruited."

Dr. JOHNSON, his biographer tells us, "could practise abstinence, but he could not practise temperance." He confessed he could not take drink in moderation. One of his friends, Lady McLeod, one evening said:—"I am sure, sir, you would not carry it too far." He replied:—"Nay, madam, *it carried me.*"

EDWARD BAINES, Esq., M.P., says:—"In my judgment there are two motives, either of which justifies and even demands it (total abstinence). First, a man's own safety and advantage; and second, the influence of his example, in inducing others to avoid the most fruitful of all causes of vice and misery. . . . Of all the victims of intemperance, be it remembered, there is NOT ONE who did not begin by moderate drinking, or who had the remotest idea when he began that he should be led into excess."

SAMUEL BOWLY says:—"Drinking, far short of actual drunkenness, is a fruitful source of a large amount of physical and moral injury."

J. W. KIRTON, in his work, "The Four Pillars of Temperance," says:—"What causes nine-tenths of the crime, poverty, and misery in our land? Drunkenness. What causes drunkenness? The use of intoxicating drinks.

How do the people obtain them? At the public houses, beer shops, &c. How is it that these are allowed to sell? The magistrates and Excise grant licenses. Where do they get the power to do so? From the licensing laws. Who makes those laws? The legislators. Who makes the legislators? The electors. Who makes the electors? The people. Who are the people? The people, why—I am one of them. Then on which side are you using your influence? Is it to feed the curse, or is it to stay its ravages? If you are not with the drinkers then you must be against them, and all the horrid results of the system,—and mark, this is not a mere matter of opinion, for a moral act is one which *ought* to be performed, and an immoral act is one which *ought not* to be done. Upon which side does reason say you ought to be found?"

Dr. G. WILSON says:—"A chief peril, however, in the moderate use of intoxicating drinks, in whatever way induced, or upon whatever plea adopted, lies in its being but too frequently merely a state of transition towards the formation of propensities of a more marked and fatal character. The delusive gratification following the first draughts incites to their repetition, and as the enjoyment, by a natural law, recedes farther and farther from the reach of the victim, he is induced to pursue it with stronger efforts, and with greater ardour, as if unwilling to abandon the hope that might still be renewed in its original purity. He cannot long appeal to his reason, for the course which he follows soon annihilates reason; or should his better judgment occasionally interfere, it can lay no hold upon that weak facility which grows upon his disposition and renders him an easy, though still to a certain extent an unwilling prey to his temptations. Not that he is as yet fully conscious of his danger; for the usages of society combine to surround him with their allurements and shed a false glare over the real darkness that extends before him. How many a gallant youth who could recognise this as the true picture of the morning of his life, before his manhood has reached its noon, has fallen a victim and a wreck?"

Dr. J. M. McCULLOCH says :—"What is all this drinking but a poisoning of the brain and consequent perversion of the human mind, a debasement of that higher reason and those moral faculties which God has given us to distinguish us from the brutes, and that, too, by taking in our hand an extraneous and material poison and wilfully and knowingly introducing it to our stomach without any plea of necessity whatever? I ask the religious man if such perversion of reason and morality—God's greatest gifts to man—is not a sin? I ask the merely moral man if such perversion of man's greatest attributes is not one of the meanest and most degrading species of sensuality in which poor human nature ever wallowed. Yes this 'exhilaration' is neither more nor less than incipient drunkenness, and differs only in degree, not in kind, from the state of the drunkard who rolls in the gutter; you may rest assured that, if you apply the methods of scientific reasoning in the strictest form, viz., observation, experiment, and comparison, whether you proceed inductively or deductively, you will and must always arrive at the same inevitable conclusion—that alcohol is a brain poison in quality, quantity being only the measure of its effects; and that this fact is the true cause of most of the personal, and of all the social and national evils it produces—and these are 'legion.' What moral rules and practical deductions and conclusions, then, ought we to arrive at from these premises? The answer is logically and morally inevitable—that total abstinence from alcohol and all other brain poisons, as articles of diet and refreshment, is an imperative and personal duty, and that the total and immediate prohibition of their manufacture and sale for such purposes is the duty of the State. Recollect that the fact of alcohol being a brain poison does not depend upon the opinion of any man or set of men; it is an undeniable and established scientific fact, and, therefore, out of the domain of, and infinitely superior to, all and every opinion and mere authority of any man or set of men.

"But in corroboration of all historical testimony we have



the evidence afforded by the Temperance movement, and by observers of the present day, showing that intoxicating liquors can be relinquished safely and beneficially, and that those who do not use them are at least as strong and healthy as others, can bear sustained labour more easily, recover more quickly from illnesses, and are subject to a lower rate of mortality. These comparisons apply to persons of similar ages and occupations, and the tests give a uniform result in favour of abstainers, and against the alcoholists, while the comparisons are sufficiently broad to allow for individual exceptions on either side. Men working together at the bench and the forge, in the mine and the pit, on shipboard and the march—wherever the comparisons are made, and to whatever they relate—power of labour and continuous exertion, health under privation and sickly conditions, the rate of mortality at all times, there is not yet one instance known of any advantage gained by users of strong drink, while the example of benefit by abstainers are numerous and unimpeachable.”

Sir WILLIAM GULL says:—“I do not see any good in leaving off drink by degrees. If you are taking poison into the blood, I do not see the advantage of diminishing the degrees of it from day to day.”

But some may fear to abstain lest they might be termed fanatics. We would direct the attention of such to what the eloquent Canon WILBERFORCE recently said upon that point, in St. Paul’s Cathedral:—

“And, brethren, what means it, I ask you, that upon this very night one hundred pulpits in and around the city of Manchester—too often, alas! in these days of division directed against each other—are united in one holy cause? Why are those whose hands are full enough of work at home gathered in that northern city, determined that they will earn by their labours that title which will be heaped upon them, that they are ‘enthusiasts’ and ‘intolerant agitators’? Is it not that they have been awakened to the peril thickening around their nation? Is it not because the Ruler of the universe has spoken to their hearts, and

has bid them 'Sound an alarm'? Ah, believe me, brethren, that the world has ever got to thank God for her enthusiasts. The Prophet Joel, who wrote the book from which my text is taken, was a great 'fanatic,' when, in obedience to the Divine command, he sounded his alarm. The Prophet Elijah was a desperate 'enthusiast' when Ahab met him with a sneer, 'Art thou he that troublest Israel? Canst thou not leave us alone, and for a little while spare thy denunciations and keep thy extreme views to thyself? Thou troublest Israel—away with thee!' Jonah the prophet was an 'intolerant bigot' when, after that first natural shrinking from his mission, he stalked through the streets of Nineveh with his wild appearance and his unearthly cry, 'Yet forty days and Nineveh shall be destroyed.' John the Baptist was a troubler of the people, when, clad in camel's hair and half starved by his asceticism, he drove those thousands to repentance and confession, and carried his noble mission into the very palace of the king. And, lastly, was not Jesus, the incarnate Saviour Himself a 'bold and enthusiastic reformer' when He denounced the hypocrisy of the Scribes and Pharisees, and 'turned the world upside down' with His outspoken philosophy? And through them all there ran that electric power which will never be absent from the world's reformers as long as the world shall last. The finger of Almighty God had touched their lips, and His voice had breathed into their hearts the stirring message, 'Sound an alarm!'

There is no discredit in being yoked through principle with such honoured names; and, should the impetus still be wanting to gain freedom from the dominion of alcohol, a few words, in conclusion, from the lips of that noble Churchman, Canon Farrar, may supply it. God grant it may be so! The rev. gentleman said:—"How our hearts thrilled the other day at the magnificent story of the Welsh miners! How every one of us stood in imagination by the pit side, and cheered when there came the faintest whisper of hope; and how we stood among the



crowd in breathless silence, and with beating and uplifted hearts, and with faces stained with tears, and arms raised to the Father of Mercies when those four poor men and that one poor lad were raised out of the jaws of death into the circuit of hills rosed by the sunset! As I heard the Dean of Bangor put it: If England had but one arm it would have used that arm to hew down the wall of coal, and to liberate those five men. And so I believe it would. But is human agony and peril, is human fear of death so rare a visitant, so strange a phenomenon among us? I ask you not to let that noble sympathy waste itself like a mere shallow wave upon the dull levels and flat sands of life. I ask those sisters who are now weeping over fallen brothers. I ask those miserable mothers who are weeping over yet more miserable sons. I ask those wives who are seeing the children of the drunkard slowly degenerating and slowly starving. I ask all those brokenhearted myriads who, because of this vice of drinking and drunkenness, have all their happiness blighted, and who are dying so slowly that none call it murder—I ask, have they not all a right, as well as those five poor men, to appeal to your human sympathy and your human aid; and I ask you, in the name of that sacred sympathy, to give your efforts and your prayers and your influence and your contributions, and, above all, to give your example, not to save merely five poor men, but to save thousands—not merely to save thousands, but to save, as I believe, your own native country—not merely to save your own native country, but to save whole nations from a disease and a danger which, in my solemn and deliberate belief, as I said before, is tending to drown all that is most sacred in their life and in their happiness in destruction and perdition.”

The following extracts are from the annual Temperance Sermon preached by the Rev. Canon Farrar at Westminster Abbey on May 26th, 1878:—

“Take the history of any nation under the sun; watch its rise and watch its ruin, and see whether, in every instance, its ruin has not been the retribution of its guilt.



You may not be able to see exactly *why* it was, but you are forced to see that so it was ; and the secular historian will tell you as emphatically as the theologian that to every nation in its turn sin has meant, first weakness, then decay, lastly destruction. What ruined Judah ? In its first stage, idolatry ; in its second stage, Pharisaism. What sapped the strength of Greece ? Sensuality. What broke the iron arm of Rome ? Again, sensuality joined with slavery. What ruined Spain ? Avarice. What ruined Venice ? Pride. What ruined the Papacy ? Ambition. If ever England be ruined, what will be her ruin ? Her national sin, whatever that national sin may be. And what is the national sin of England ? Alas ! there are many sins in England, but ask the unbiased opinion of those who know ; ask the unsuspected testimony of the English judges ; ask the exceptional experience of the English clergy ; ask the unguarded admissions of the English Press ; and their unanimous answer would be, I think, as would be the unanimous answer of every thoughtful man in this vast assembly, ‘The national sin of England is drunkenness ; the national curse of England is drink.’

\* \* \* \* \*

“But, oh ! will not some one interfere before it is too late ? Once in the camp of Israel there arose a wail of horror and agony, ‘There is wrath gone out from the Lord ! the plague is begun !’ and quick as thought the High Priest Aaron took a censer, and put fire thereon from off the altar, and ran into the midst of the congregation, and put on incense, and stood between the living and the dead, and the plague was stayed. Will no one do it now ? We are encircled by the immortal memorials of those who fought the slave-trade, and shattered the biblical and other sophisms of its defenders. In yonder aisle are the statues of Wilberforce and Raffles, and by the western door the liberated slave kneels, in immortal marble, by the deathbed of Fox, whose errors are forgotten, whose genius is ennobled, by his championship of that great cause.

‘ Oh, God, for a man with head, heart, hand,  
Like some of the simple great ones gone,  
For ever and ever by,  
Some still, strong man in a blatant land,  
Whatever they call him, what care I ?’  
Aristocrat, autocrat, democrat—one  
Who can rule and dare not lie !—

Oh. for some man with the eloquence of these, and the same burning enthusiasm to redress the intolerable wrongs, to alleviate the needless miseries of man ! Before the clear intellect, before the fiery zeal of such a one, the flimsy sophisms of a pseudo-liberty, and the perverted pleas of a feeble literalism, would melt like tow at the breath of flame. Were it not better thus than to plunge into the heat of party squabbles, and win the evanescent triumphs of an hour ? Will no one save a nation from multiplying, from legalising for itself a needless, an artificial, a self-created destruction ? Oh, what a crown would such a man deserve ! He would deserve a grander monument than Wellington’s, a prouder statue than Chatham’s self. The name, the memory of such a man should live when the names of many that are recorded here, and of most of the living statesmen who shall follow them, are covered with oblivion’s dust. God grant us such a one to stand between the living and the dead, for the plague has indeed begun. They have been dying of it for two centuries ; they are dying now, dying of disease, dying by violence, dying by suicide, dying in hospitals, dying in squalid garrets everywhere ; strong men, miserable women, little children dying so slowly that none call it murder. But if the drinkers cannot save themselves ; if with their money they have drunk away their manliness, and with their sense of shame their power of will ; shall not the nation save them—save them from themselves—save them from destroying temptation—save their wretched children, their wretched wives ? The legislature will not help us, because they tell us that as yet public opinion is not strong enough. Then, in God’s name, let public opinion become strong enough ! Let the working classes, who are mostly affected,

take up this question. Let them snatch their order from this ruin. Let them cleanse it from this stain. What the senate refuses now it cannot, it will not, it dare not refuse when a nation, knocking at its door with righteous and imperious demand, tells them that they are there to do its bidding. But as for us who are not senators, whose power is small, let us at least help to form this public opinion. Let us change this national sin of drunkenness into the national glory of self-control; let us become the Nazarites, as we have been the Helots of the world. To hope for this has been called extravagant; nevertheless I do hope it. If there are in England 600,000 drunkards, there are also in England, thank God, 4,000,000 abstainers; and if without an iota of loss, and with an immensity of gain—if with stronger health, and clearer intellect, and unwasted means, to the great happiness of themselves, to the clear example to others, there are *four* millions of every rank, and every position, and every degree of intellectual power, I for one—believing noble things of man as I believe noble things of God—I for one do not see why there should be *many* millions. But if we cannot and will not save ourselves, let us save our children. If the wealth and peace of this generation is to be a holocaust to drink, let the next be an offering to God. Let us, as Wellington said at Waterloo, let us have young soldiers. Let every young man in his strength, every maiden in her innocence and beauty, join the ranks of the abstainers. Let the manliness of the nation spring to its own defence, so that by a sense of shame and a love of virtue, if this evil cannot be suppressed by law, it may perish of inanition. If so, I see no end to the greatness of England, no limit to the prolongation of her power. If not, in all history, as in all individual experience, I see but this one lesson—no nation, no individual, can thrive so long as it be under the dominion of a besetting sin. It must conquer or be conquered. It must destroy it or be destroyed by it. It must strike at the sources of it or be stricken down by it into the dust.”



Mr. A. J. Mundella, M.P., at a meeting on March 21st, 1878, for the promotion of total abstinence in the city warehouses, said :—"We have come to consider how this question of drink bears upon our national and individual life, and I trust we shall take counsel to the advantage of some of you who are here to-night. I have been connected with this city thirty-five years. It is about that time since I entered London, with the object of selling my first parcel to a wholesale house, and very proud I was when I reached the position that enabled me to come to London to sell that parcel. Well, gentlemen, I cannot tell you the wrecks I have seen in those thirty-five years. Oh! the scores of able, promising, and brilliant men whom I have seen ruined, degraded, and outcast, as nothing but the consequence of drink. Now, these were men who were not drunkards, because you know that wholesale houses do not tolerate drunkards. I give you all credit for this, that in the wholesale houses of business drunkenness is hardly known, and not tolerated. A man loses caste who is a drunkard, and he is not long in losing character and situation besides. But, gentlemen, it is the *premier pas qui coute* (as the French say) which makes the rest so easy, and I say, from my experience, it is that dreadful beginning where men meet to buy and sell. I have heard it recently said in this city that more goods were bought through the throat than through the brain. I think it is not true, but I have heard it said even recently. These drinking customs enter into all our business connections. My observation of thirty-five years teaches me that the man who first begins by drinking a glass of wine with a seller, with an agent, or with a customer, has taken the first step which may, and very often does, lead to his utter ruin.

"I may be asked, Is it possible that men who work hard, and who make great spurts, as many of you do, and who have to display great intellectual and physical vigour—is it possible that they can do without drink? I know the opinion used to be that it was impossible, but every

day I live goes to convince me that it is quite possible that the greatest intellectual and physical vigour can be maintained without drink. Why, gentlemen, I have been astonished in talking during the last two or three years to members of the House of Commons to find how many of them are total abstainers by choice. There is a story told of a Parliamentary dinner party, to which fourteen sat down, and eight drank water only. There are no men who work harder than your really hard-worked members of Parliament. There are none who work so long. There is not a man engaged in business in the City of London pure and simple who does as much work as my friend Mr. Morley (an abstainer). The most eloquent man in England, Mr. Bright, is a total abstainer. The most eloquent Irishman, whom you will hear by-and-by (Mr. Sullivan), is a total abstainer. I spoke just before I left the House to a stout, burly-looking representative of the North of Ireland, and happened to say where I was going, and he said: 'I have been a total abstainer for thirty-five years.' I have been myself rather in feeble condition, and having to consult Sir William Jenner, he advised me to try to do without drink. I commenced with fear and trembling. I used to imagine sometimes (when the imagination got the better of the judgment) that I was 'dwindling vilely,' as Falstaff says, and I have gone to the scales with a sort of trepidation to see how much lighter I was getting. To my astonishment I did not get lighter, but heavier. I think there are very few men in the City of London who work harder than I do. I am often working sixteen or eighteen hours at a stretch.

"The men who are doing the work of this nation, who carry on their shoulders the heaviest responsibilities of the country, are men who from conviction are giving up the use of stimulants. Lord Granville has given up his wine for the past two and a half years. Sir Charles Dilke told me that for three years he had taken no stimulants, and instead of it being now the fashion to speak about being

‘as drunk as a lord,’ men have reversed that, and say ‘as drunk as a beast,’ which is very much better, *though it is a libel upon the beasts after all*. In your own interests then, and for your own advancement, comfort, health, intellectual freedom, purity of life, morals, and character, I would urge upon you to try and refrain from this habit, which is the bane and curse of our country. Those of you who say you are so far free, and can remain so till the end—do it for the sake of your weaker brother. I am not a teetotaler—I mean I have never called myself by that name. I have never joined any association; but if I am convinced, I am convinced as the result of example, and I urge upon you to set an example the one to the other. Cheer and encourage each other. I have passed through your stage from the humblest life to the position I now hold. I can remember my ambition was to be a young man in a London warehouse, and I never reached it, and yet the position I hold to-day, I believe, I mainly owe to my temperate habits and to the fact that I resolved early in life never to enter a public house, and I never did in my life. I say to you, young men, lay that down as a rule, and if you will not refrain from drink, refrain from entering those abominations where young men are seduced to do other things than drink. Consider well what you will hear to-night. There are many men who have been ruined by drink who might have been partners in the first houses in this city. They might have stood side by side with my friend Mr. Samuel Morley in the House of Commons, as they had the genius, ability, and force of character necessary to make them ornaments to the City of London. I have known scores of such who have first fallen away on one hand and then on the other through the drinking practices which prevail in the City of London. I beg of you, if you will allow me, very humbly to urge upon you this consideration—that you will if you can come to some resolution to join these young men who are encouraging and strengthening each other, and stand up as an example to all around you for your own benefit and for theirs.”



## CHAPTER XV.

EFFECTS OF OUR DRINKING HABITS ON THE  
FOOD SUPPLY, TRADE, HEALTH, CRIME, &c.

PUBLIC attention has lately been directed to the fact of the great excess of our imports over our exports, and when the figures are closely examined the importance of the subject becomes apparent, since a large proportion of the imports are for the purpose of supplying the country with food. Mr. William Hoyle, the author of *Our National Resources, and How They are Wasted*, has gone very carefully into the question of the quantity of grain which is annually wasted in the manufacture of intoxicating liquors, and the results of his calculations are most startling, as will be seen on reading the subjoined extract from his work. If the facts there recorded could only be made generally known, and the knowledge of the utter uselessness of alcoholic liquors to the human race be also disseminated amongst all ranks of society, we think the country would indignantly revolt against such a palpable abuse and waste of its daily food, and declare that an end must in some way be put to a baneful practice which is undermining the health and morals of the people, as well as dealing a heavy blow to our national prosperity. The present great depression in trade is only a natural result of such enormous waste.

The advantages that would result from a saving of £25,000,000 per annum, now sacrificed in the manufacture of intoxicating drinks, are incalculable. How many noxious imposts might be removed! how many sanitary and other improvements carried out! In the course of a few years the National Debt might be sensibly diminished,

and thus one of the principal burdens of the nation would be lightened—and in the next century it could be extinguished altogether. Here are Mr. Hoyle's figures:—

“The consumption of grain—mainly wheat—as an article of food by the population of the United Kingdom is about  $5\frac{1}{2}$  bushels per head per annum of the entire population. In 1876 the population numbered 33,093,439; this would give a total consumption of 182,013,914 bushels, or 22,751,739 quarters. Our total imports for the same year were 12,103,704 quarters, and deducting this from the consumption as given above, it leaves our home supply at present only 10,648,035 quarters, or less than half the quantity we use.

“Estimating grain at 55s. per quarter, the total cost of the grain supply consumed by the population of the United Kingdom would be £62,567,283. Of course, this has to be ground into flour, and baked into bread, and then retailed, say, at the rate of 8d. for each 4lb. loaf. Reckoning 16 loaves to be produced out of each bushel of wheat, this would give 2,912,222,624 as the number of loaves, and £97,074,088 as the retail selling price—that is, our national bread bill is £97,000,000, and our national drink bill £147,000,000.

“But the point to which I wish to draw special attention is this: how this enormous drink bill affects our food supply. Let us see.

“The following is a table which the writer had the honour to lay before the House of Lords' Select Committee on Intemperance, in giving evidence before that Committee in the month of May, 1877:—

*Table showing the Quantity of Food which was destroyed to make the Intoxicating Liquors consumed in the United Kingdom in 1876.*

	Bushels.
Malt used in Brewing .....	59,298,869
Sugar used in Brewing, 860,223 cwts.....	3,670,284

Corn used to manufacture 28,950,288 gallons of British spirits, reckoning 8 bushels to make 19 gallons .....	12,610,647
Produce destroyed to make 11,487,795 gallons of foreign spirits .....	4,836,966
Land occupied in growing hops, 69,172 acres, and reckoning 30 bushels of grain per acre	2,075,160
Produce destroyed to make 18,660,846 gallons of wine, reckoning the alcoholic strength half that of spirits.....	3,928,599
Produce destroyed in making British wine...	2,000,000
	<hr/>
	88,420,525

“Some idea will be formed as to the extent of the above waste when I state that if the four counties of Kent, Middlesex, Surrey, and Sussex were converted into one vast cornfield, they would not produce as much grain as is destroyed to manufacture the intoxicating liquors which we consume every year.

“If, instead of being converted into intoxicating liquors, the grain were ground into flour and baked into loaves, it would produce 1,300,000,000 4 lb. loaves, or 195 loaves for each family in the United Kingdom.

“The magnitude of these figures will be further appreciated when it is stated that if the flour had to be all used by one baker, and he baked 500 loaves every half-hour, it would take him upwards of 400 years to get through the work.

“Of course, some of the intoxicating liquors which we consume are imported from other countries, and do not affect our home waste, but these altogether are not a large quantity. At the very least, we destroy in our home manufacture of drink 75,000,000 bushels, the value of which would not be less than £25,000,000, and hence our imports are swollen correspondingly, and money is abstracted from our home trade to pay for the same.

“Our harvest of last year was estimated by the *Economist* newspaper to be some £5,000,000 below the average, and



that paper proceeded to dwell upon the mischief to our home trade which this would produce. Now the question which here presents itself is this: If the abstraction of £5,000,000 from our home trade will so injure it, what must be the injury done by the abstraction of the £25,000,000? Every boy who can work Rule of Three will readily give the answer.

“I have been induced to offer these remarks in order to show that whilst our drinking customs are so fearfully productive of intemperance, crime, pauperism, lunacy, &c., &c., they also very seriously interfere with our food supply, and thereby greatly injure our home trade, which at the present time is so extremely depressed.”

The same writer, in a pamphlet on “The Waste of Wealth,” further says:—

“The mischiefs resulting from our enormous expenditure upon alcoholic liquors not only tell upon our material welfare, but also upon our social and moral well-being. Nothing so much tends to create the extremes of immense wealth and deepest poverty. Homes are rendered miserable, social demoralisation is created, political corruption is engendered, whilst morality, religion, education, and all the virtues which go to exalt humanity, are stunted and obstructed; and (is it possible?) for these appalling results, this nation—priding itself upon its Christianity, education, etc.—pays in one way or another £262,000,000 annually. If the money were paid to get rid of the evils, it would be a rational and commendable expenditure; *but to buy them*, and at such a price, is folly that could not be realised as possible, were it not manifest before our eyes.

“But it is said, What would you do with all the wealth that would be realised if this extravagant waste did not exist? To put such a question is a high compliment to the argument advanced—it is an admission of its truth. In answering the question I need not go into details, but the adoption of these principles would rapidly result in the following improvements:—1st. A vast increase in the

comforts of the working classes, and of society generally, in the shape of better dwellings, better furniture, and possibly a lessening of their hours of labour. 2nd. There would be rapid and great sanitary improvements in all our social arrangements, and, as a consequence, a minimum amount of disease and social misery. 3rd. The struggle for existence would be diminished, more time and attention would be devoted to the nobler objects of life, and to the culture of the higher nature of man. 4th. The great obstructive to social and religious progress being removed, the moral condition of the people would quickly improve, education would be extended, and all the blessings resulting from these improvements would be rapidly realised."

The following is from a speech made by Mr. A. J. Mundella, M.P., at a meeting held for the promotion of total abstinence in the city warehouses:—

"I believe there is no country in the world that would be so happy as our own if our people in their private lives were guided by temperance and thrift. You know that we are passing through a period of very great depression. You know that all our warehouses are laden with stock, that our manufactories are working short time, that our ironworks and our coal-mines are only half employed, and we hear of nothing but 'over-production' as the cause of this temporary (we hope) depression. But let me ask you, Are we not expending from £140,000,000 to £150,000,000 a year in drink? Does not that one item represent two-thirds of the whole of the exports of this industrial nation? All the ships that leave our shores laden with British produce, two-thirds of them carry away only as much as the nation spent in 1876 upon that one item of drink. But if we produce £140,000,000 worth of manufactures that we export, that is not all profit. You who are accustomed to put on the profits know how much, or rather how little, of it is profit, how much of it is first cost; but in this item of drink it is all loss, remember that. I believe, on the best evidence one can obtain, that the whole amount is loss. Consider what I say: with our

stores and our warehouses groaning with goods, our manufactories unemployed, our people suffering—in many cases starving—yet we talk of ‘over-production.’ Let us go into the streets of this city, and what do we find? Do we find that all the people we meet have too much clothing? Do not we find a great amount of raggedness, squalor, poverty, degradation, and misery? Go to their homes and see how they are furnished, and what a lack there is of all the comforts of life, and yet we are talking of “over-production.” Is it not that we are over-spending? Is it not that intemperance lies at the root of a great deal of the miseries that surround us? But if the £140,000,000 or £150,000,000 is all loss, I venture to state it is the smallest part of the loss. The loss of the money is, after all, little as compared with the loss of time, the loss of health, the loss of intellectual and physical vigour on the part of our people, because the man who drinks, or who spends too much on drink, is a very poor creature. It is not merely the 5s. a man spends on Saturday night in getting drunk, but he injures his power of production thereby, and brings misery upon those depending upon him.”

The indictment against Alcohol may therefore be summarised thus:—

To get it, good food is destroyed, and the national market thereby made dependent upon foreign supplies; which increases the cost of the ordinary loaf.

In the use of Alcohol the minimum cash outlay is £140,000,000 per annum; but in addition time is lost, leisure misspent, health undermined, disease engendered, life shortened, and home duties are neglected; and then come crime, pauperism, insanity, all involving a real loss of money to the nation, which would more than make up another total of £140,000,000 per annum.

So the use of Alcohol causes loss all round, and the nation would really be better off in every way if the liquor, when made and paid for in the sum of £140,000,000, *were immediately destroyed*, because time, health, reputation,



life, would be saved, and the hangman and grave-digger would find less occupation.

With minds and bodies free from alcohol, the crop of criminals, paupers, and lunatics would be reduced immensely, and the gain on these and kindred heads would almost cancel the £140,000,000 lost in drink by the manufacture.

But is it necessary to make Alcohol? Science says "No!" Experience says "No!" Only appetite and the apparent personal interests of a few say "Yes!" But these are not the monitors of intelligent people. Science and experience are better guides, and they warn the world of the folly of using Alcohol as a beverage. It is of no use in health, of little if any use in sickness, and the country can do without it.

Alcohol, therefore, need not be made. The food of man need not be destroyed. The waste of £140,000,000 per year may be put an end to, and what then? Who can tell what a revolution would be effected in all the factors that combine to make life worth living? There would be less sickness and disease; less crime and pauperism; less outlay in taxes and rates for all the machinery used in the prevention, repression, and punishment of crime; more work and more wages; more desire for mental, moral, and religious improvements; and the prospect of the nation becoming in the highest sense "great, glorious, and free."

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## CHAPTER XVI.

## TEMPERANCE LEGISLATION.

FROM the time of the Saxon kings until now the evils resulting from drinking have led to government interference with the public sale of intoxicating liquors. The avowed object has been the diminution of these evils by restriction of the sale, but the long succession of parliamentary enactments in this direction shows that it is utterly impossible, whilst sanctioning the traffic, to keep its pernicious results at a minimum. After the enactment of numerous laws and amendments the traffic in liquor still occupies most prominently the minds of statesmen, and to-day demands as urgently as ever other modes of treatment.

The result of legislative action thus far is the present Licensing System. By this the local magistrates can authorise "respectable" persons to carry on the sale of liquor in approved districts for a period of twelve months. This permission is renewed annually at the option of the magistrates, and the latter, in granting a licence, are supposed to have some regard to the requirements of the neighbourhood where the sale is to be carried on.

Two departures from this main plan were introduced, one in 1830, the other in 1860. Both were intended to promote sobriety. The former was based on the idea that people who got drunk on spirits might be reformed by the opening of houses for the sale of beer only, so the country was flooded with beer-houses. The result of that policy ought to have convinced our legislators that less fiery liquors would not stop drunkenness; but Parliament was tempted to go a step further in the same direction, and

the Act of 1860 gave grocers and confectioners a share of the traffic in liquor, ostensibly to carry "light wines" to the homes of the people. This policy has been too successful. Wines and spirits have found their way into many homes, but only to make them desolate through the drinking habits of mothers and wives. There are to-day thousands of intemperate women who can trace their fall to the facility this Act gave them for procuring liquor. These liquor-selling grocers and confectioners afford private opportunities of obtaining drink to women who would not be seen entering a public-house. It is no wonder, therefore, that the clerical and medical professions are joining hands to try to save English homes from the temptation which Parliament has thus created. Many remedies are proposed. Some would reduce the hours for the sale of liquor; others would confer upon England the advantages of Sunday closing now enjoyed by Scotland and Ireland.

We will not attempt to mention all the schemes propounded, but will merely say that they mostly embody the old idea of restriction and limitation. There is one plan, however, which differs from all the others, and that is Sir Wilfrid Lawson's Permissive Bill. The Hon. Baronet by this Bill proposes to give the people of any borough, township, or parish the power to veto the common sale of liquor within that district. He suggests no alterations in the method of licensing, but simply that magistrates shall not license any house for the sale of liquor when two out of every three of the ratepayers declare that they want no public-houses. This simple plan is known as that of "Popular Control" or "Local Option," because its adoption involves an overwhelming majority of the persons who have to bear the burden of the poor rates and the expenses of the prevention and repression of crime. The Bill is Sir Wilfrid Lawson's, but it commands all the energies and influence of the United Kingdom Alliance, an organisation second to none in rapidly increasing influence, and one that by its publications, agents, and lecturers has done,



and is doing, a mighty work in dealing with the chief cause of, and remedies for, national intemperance. The Bill itself is fast finding acceptance at the hands of politicians and social reformers, and in the House of Commons upwards of one hundred members have voted or paired in favour of the second reading. At meetings held in its support, men like Cardinal Manning, Canon Farrar, and Professor F. W. Newman, who differ so widely on other subjects, unite upon the platform, and blend their influence and talents in educating public opinion. The two first-named were present and spoke at a meeting held in Exeter Hall in June, 1878; and we cannot better give the reader an idea of the value of the principles of this Bill than by quoting a few paragraphs from the speech of Canon Farrar delivered upon that occasion.

After describing in graphic terms the evils of drinking, the Canon said :—“ Well, what do we do in this matter? We sell the licences to the publican, who sells to the people the drink that produces these results. We are so particular that we introduce a Bill to stop the sale of chloral, because it produces a handful of suicides, and yet we gain a revenue by permitting an army of licensed victuallers to scatter broadcast this misery and death all over the land ; and out of the money which the working man wrings from the squalor of his family, and which often maddens him to their destruction, the Government pockets the larger share. With the one hand the Government sells the licences ; with the other hand it pays the judges to punish the victims of these licences. Then we send great capitalists, our brewers and distillers, in greater proportion than almost any other class to Parliament to make laws to coerce the very people who have most contributed to their gains. Really, if I might make a joke upon so grave a subject, I should say—

‘ This is the house that Jack built,  
And this is the malt that lay in the house that Jack built.’

“ All this, I say, is a vicious circle, and it ought not to be,

and I believe the day will come when we will blush that it ever should have been. I believe when once the nation has washed its hands of it, then it will see its way to do its duty about the Permissive Bill. But meanwhile I say, and I think that many thousands of Englishmen will agree with me, that no nation has a right to light the flaming candle and then to crush the poor moths who flutter in it their agonised wings, and no Government has a right to hang the murderer and at the same time to pocket a share of the proceeds of that without which the crime for which he has been condemned would never have been committed. The argument is cumulative. If vast numbers of men of science have declared that total abstinence would tend greatly to the health, wealth, prosperity, and morality of mankind, surely no Government would have a right to foster a sale which tended very much to the disease and misery of mankind. If they can deny that as a mere matter of opinion, they, at any rate, cannot deny the certainty that in fostering the sale of drink they are fostering that which is the most prolific source of sin. If we do not see this, and I still speak of the Government as ourselves as a nation, it is because we are blinded by guilty custom. Many did see it years ago; but, until we all see it, England must go on saying,

‘Drink and be mad, then, ’tis your country bids;  
Gloriously drink, obey the important call.  
Her cause demands the assistance of your throats;  
Ye all can swallow, and she asks no more.’

As the subject of liberty is often introduced, I say that nothing ever strikes me so strangely as the analogy between the arguments used in favour of the drink traffic and the arguments used in favour of the slave trade. William Pitt asked and replied to his own question—‘Why ought the slave trade to be abolished? Because it is an incurable injustice.’ And we say it is an ‘incurable injustice’ that any class of men should be regarded as having a divine right to ruin their neighbour. And in these days publicans are beginning to talk about

their ancient freeholds and vested interests. The subject of 'freehold property' in slaves was broached in those days, whereupon Daniel O'Connell said that when his opponent observed, 'Would you come between a man and his freehold?' I started as if something unholy had trampled on my father's grave, and I exclaimed, 'A freehold in a human being!' And may not we, and must not we, exclaim with horror, 'A freehold in unlimited power to offer temptation to do wrong! A freehold to sell that which fires the brain of the madman and which steels the pity of the murderer.' Judge Blackstone used these words, 'No man,' he said, 'and no body of men has a right to prosecute a calling which is necessarily antagonistic to the interests of the commonwealth.' Now it seems to us that this drink traffic, however respectable may be some of the men who carry it on, is antagonistic to the interests of the commonwealth; and that is why I had much pleasure in bidding God speed to the efforts of the Alliance.

"It may be that the Permissive Bill may have to be modified before it becomes law, and it is quite true that yesterday it was defeated; but there are some defeats which are a great deal more honourable than victories. I dare say Sir Wilfrid Lawson will have to bear for many years the sneers of the selfish and the anger of those who are interested in maintaining this monopoly; but I am sure of this that posterity will not forget the man who took the inspiration of his abiding purpose from the clear dictates of the moral sense and not from the formulæ of economists; and I am quite sure also that history will record the name of Sir Wilfrid Lawson on the page on which stand inscribed the names of Howard and of Wilberforce—among the benefactors of mankind."

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## CHAPTER XVII.

HABITUAL DRUNKENNESS: ITS CAUSES  
AND REMEDIES.

THE MALADY of that class of habitual drunkards for which the advice in this chapter is intended is generally termed dipsomania, which may be briefly defined as an uncontrollable desire for alcoholic drinks—an utter powerlessness to resist its cravings. The victim of this terrible disease or vice may have felt perfectly secure in his “moderate” use of intoxicants, and may have been confident that he could discontinue taking them when he pleased; but the insidious results of constant pandering to his appetite, and the cumulative effects of the alcohol itself, are such that, before he is aware of it, the habit of drinking has become dominant, the appetite has become his master, and when he attempts to control it he makes the fearful discovery that what was once a mere habit is now an irresistible passion equally dangerous and difficult to cure, and that he has become a curse to himself and his friends.

As to the question so much discussed of late, whether habitual drunkenness is in itself a vice or a disease, we have space for but few words. Dr. Bodington, in a paper read at the annual meeting of the British Medical Association, says: “For my part I look upon all habitual drunkenness as a disease, and I would boldly call it dipsomania. It is in its character as a disease that all, as physicians, are entitled to deal with it. I would sink the notion of its being a mere vicious propensity. When *fully developed* there are not two kinds of habitual drunkenness, the cases are one and all cases of dipsomania, of *irresistible, uncontrollable, morbid* impulse to drink

stimulants.” It is surely bordering close on disease when an individual, after a period of abstinence, and on some special occasion when the motive for resistance would seem to be a thousand times greater than any motive for indulgence, takes suddenly again to drink, although he knows, by a hundred experiences, that the least indulgence must inevitably lead to a terrible paroxysm of drunkenness, even endangering life.

No doubt many who habitually drink to excess are influenced solely by vice; others have become drunkards through misfortune, and continue so in order to drown their sorrow, not having sufficient moral courage or self-respect to seek to reform; for “reform” is the proper word in both these cases. But it is equally certain that tens of thousands have either inherited the terrible habit,\* or acquired it, and would give all they possess to be rid of it, but find themselves utterly powerless to resist the cravings of a *morbid appetite* for alcohol, the mania for drink. It is for this class, as we have said, that we trust this chapter may be found useful.

THE PRIMARY CAUSES of, or the circumstances conducing to, the disease are numerous. Ignorance of the cumulative effects of alcoholic drinks, poverty, anxiety, trouble, wretched homes, social customs, national habits, inefficient ventilation, badly cooked or insufficient food, overeating, unnecessary medical prescription of alcohol, excitement, facilities for procuring intoxicating liquors—all these and many others have been enumerated as incentives or temptations to drink to excess. Our domestic circles, our clubs, our public dinners, are to a large extent training schools of intemperance.

Against some of the above-named causes, certain efforts have been directed, merely with the view of keeping the use of alcohol within what are sometimes called “the bounds of moderation.” Persons making such efforts do

\* See Dr. Richardson’s remarks respecting hereditary drunkenness, page 88.

not regard alcohol as destitute of any good quality, and they charge crime, pauperism, and insanity to the "abuse" not the use of intoxicants. Hence they countenance drinking in moderation, and plead for better education, better dwellings, properly cooked food, rational amusements, etc.

On the other hand the advocates of total abstinence look upon the use of alcoholic drinks in any form or quantity as *the root of the mischief*, as that which creates and fosters intemperance. The "use" is the "abuse" they claim ; and the only way to escape the effects is to abstain from the cause. That this course is both practicable and safe is now proved by the evidence of the leading members of the medical profession, as mentioned in previous chapters, and by clergymen and ministers of all denominations ; also by assurance statistics, and by the prison returns, and those of friendly societies. The advocates of total abstinence point out that *all* victims of intemperance are not ignorant, badly-housed, poor, or deficient of the comforts of life ; that education and religion do not always keep men from intemperance if they drink at all ; while those, on the other hand, who entirely abstain, generally improve their circumstances, and secure for themselves health, better food, better dwellings, etc.

The advocates of total abstinence by no means ignore the influence of circumstances in relation to intemperance, for they are found foremost in improving the homes of the people ; in providing recreation, and the sensible employment of leisure, and in establishing coffee and cocoa palaces, coffee-stalls, and clubs, as counter-attractions to public-houses.

Before introducing the methods of treatment of dipsomania, we may mention that where the disease is fully established in the system neither punishments nor threats of any kind, nor persuasion, nor yet pledges nor promises, are of any avail. When these things are successful in making a man permanently sober we consider that the malady of which we are speaking had not really existed, for such means



as we have named are of no more avail in curing dipsomania, than they would be in ridding the system of an attack of typhoid fever; and any harsh treatment or want of pity would be as cruel in one case as in the other; that every effort to reclaim or cure should be made we emphatically contend, and must entirely differ from one of our learned physicians, who contends that habitual drunkenness is a crime, and that habitual drunkards should be permitted to die out as useless and worthless members of society. Since the recognised customs of society have made them drunkards, it is surely neither philanthropic nor Christian thus to cast them off.

When dipsomania has taken fast hold of and greatly debilitated the organs of the body, when the will has become enfeebled, and the victim is almost a helpless slave, it is clear that something beyond mere abstinence is necessary. There must at least be freedom from temptation, for well-authenticated cases are on record where but a sup of sacramental wine has revived the appetite and again made rescued ones the victims of intemperance. In securing this freedom from temptation, sanatoria or hygienic institutions serve a good purpose; moreover, in such places a system of baths and dietetics is also to be found. The most difficult cases are those where there is a feeble brain-power requiring long and careful treatment to allow the brain to recover its normal vigour and the will to exercise its proper controlling influence.

Among the special means employed in attempting reformation or the cure of habitual drunkenness, attention to diet should occupy a prominent place. The man who continues to eat gluttonously cannot be cured of the craving for strong drink. Excess of animal food, highly-seasoned food of every description, salt fish and salt meat, are all incentives to drinking intoxicants, and must be carefully avoided. Any sort of fermented food seems to have an attraction for fermented liquors, hence bread raised without fermentation is to be preferred. Smoking tobacco creates thirst, perverts the appetite, and leads to the use of

strong drinks. Its discontinuance will greatly aid the cure.

A healthy condition of the skin has so direct an effect upon the digestive organs, and the cure of the disease under consideration is so dependent upon a healthy state of the stomach, that a thorough system of bathing will greatly assist any plan of treatment. A course of Turkish baths (under medical advice) will unquestionably prove of great service.

It is important that both mind and body be kept suitably employed—this is specially necessary where there is a tendency to depression of spirits ; on the other hand, too much excitement of any kind should be avoided, as likely to bring on a fit of drunkenness. Agreeable and suitable companionship is often an important auxiliary.

One fact is well established, and that is, that where, by any means, a comparative cure has been effected, the only safeguard is entirely to discard the use of intoxicating drinks. Old and dangerous associations must therefore be broken off, the drinking habits of society must be ignored, and the injudicious and dangerous solicitations of friends who would advise “drinking in moderation ” must be disregarded. High authorities have pronounced it a physical impossibility for a drunkard ever to become a permanent moderate drinker. The frequency with which those who are supposed to be reclaimed relapse into their former state is unquestionably attributable, to a great extent, to the temptations which surround them on every hand. Our domestic habits even are such that the reformed inebriate seldom has the advantage of freedom from temptation. The erroneous impression that beer or wine is a necessary accompaniment to meals is a great impediment in the way of a man whose safety depends on freedom from temptation. The country, however, is rapidly becoming enlightened on this point.

### SPECIAL SYSTEMS OF TREATMENT.

The vegetarians put forward their system of diet as a remedy, and claim that it has been successful in many cases. The hygienic treatment is also deserving of special consideration. Three papers are therefore appended to enable the reader to obtain a fair insight into the reported results of each system of treatment. Each of these papers contain most valuable advice, and as they do not, in any way, conflict with each other, we believe they form, in connection with the hints above given, so thorough a system of treatment that they will be found to meet the necessities of every class of inebriate cases.

The following paper on the cure of drunkenness has been kindly contributed to this work by Dr. Grindrod, of Malvern, who has probably had as much experience and success in the cure of this malady as any other physician in this country:—

THE CURE OF THE DRUNKARD. What is the condition which we characterise as habitual drunkenness? Is it a moral malady or a physical disease? Nearly half a century of observation and experience only confirms my belief that it is *a disease*—a mixed one, it is true, partaking much of moral changes as well as physical, the moral characteristics however, largely, if not exclusively depending on the physical. On the determination of this question depends the treatment of the inebriate. The case belongs either to the divine or to the physician. The cure rests either on moral grounds or on physical. The divine has had the drunkard under care for 1800 years or more, and the case is as desperate as ever. At last he has given him up in despair, and no wonder. Even a physician of late has declared the inebriate to be hopeless and “worthless,” and has publicly enunciated his belief that “it would be a national, nay, a world-wide blessing, if alcohol were really the active poison which it is so often represented to be, that men who indulge in it might die off quickly.”\*

\* *Contemporary Review*, Feb., 1877, article by Dr. Bucknill on “Habitual Drunkenness.”



Dr. Bucknill does not appear to think it a cause of lamentation that drunkards will "kill themselves." The unhappy victim is looked upon as a worthless, useless waif of society. But who has made him such? In one sense he is a voluntary suicide. Considered from another and more practical point of view, he is the victim of the needless and vicious habits and customs of modern society, recognised by its philanthropic and religious constituents. Most drunkards are made such by needless drinking. The wear and tear of society induce conditions of the brain and nervous system which predispose men to drink, the habits and customs of society also encourage it—and thus we have a constant succession of drunkards. Unfortunately, 50,000 drunkards "die off" every year; but it is equally unfortunate that the moderate drinking habits of society reproduce by the law of alcoholisation a batch of 50,000 drunkards for the next year.

When is this disastrous perennial system of alcoholic destruction to cease? My reply is unhesitating and decisive—*Only when men and women cease to drink. It is in the nature of drink to make drunkards.* It is a physical law, and therefore not subservient to moral or spiritual influences. This fact lies at the very basis of the treatment of inebriates, and consequently the treatment of the dipsomaniac (using this word in the sense of the habitual, uncontrollable inebriate) belongs mainly to the physician of the body, and only in measure and at certain stages of the malady to the spiritual physician.

The first and essential requisite, towards a cure, as in all other diseases, *is to abstain from the cause.* On this point there must be no compromise. Positive, absolute abstinence is essential. Moderate drinking can never cure the drunkard. I have never met with a drunkard who has become a permanent moderate drinker. It is a physical impossibility. This primary truth must be clearly understood in the present treatment and after cure of the inebriate. The drunkard cured for the time of the desire to drink, if he indulges in the moderate

use of alcohol in any form is certain again to become an inebriate.

Diet constitutes an important consideration in the treatment. It is said, and with much truth, that the victims of alcoholic indulgence are great meat-eaters. We must, however, guard against the idea that abstinence from animal food is *alone* a cure for intemperance. The use of meat, particularly in excess, doubtless tends to induce a desire in many persons for alcohol, but mere abstinence therefrom cannot be relied on for effecting a cure of habitual drunkenness. The disease is a specific one brought on by the use of alcohol, and cannot be cured without total abstinence. The alcoholic craving is a purely alcoholic impulse, whatever the conditions or habits of life which foster or encourage the craving. The diet of the inebriate under medical care must not be meagre. The quality and quantity of food must of course be adapted to each individual case. No specific directions can therefore be given.

Outdoor exercise, with abundance of pure air, is essential. Medicines are not, in many cases, required. In those in which there is liver derangement or stomachic disorder, the physician will of course administer suitable remedies. Slight tonics, such as gentian or calumbo roots, blended with ginger and the sesquicarbonate of ammonia, may often be given with advantage. It is impossible, however, to lay down a fixed law. Each case must be treated by itself, and in reference to its own peculiar symptoms. As a general rule two things only are required: first, total abstinence, either compulsory or voluntary; and next, such other means as will lessen or remove the alcoholic craving.

The cause of the disease is alcohol, and its most efficient remedy will be *water*. Water is not only the best beverage for the inebriate, it is likewise the most efficient medicine. Its therapeutic action in inebriate cases is marvellous; its mode of application simple and rational. The action of alcohol on the liver and stomach, and the brain nerves, is special. Congestion of some of these organs is removed by water applications. Water best allays the thirst of the



inebriate. The action of water on the skin induces free cutaneous circulation, and thus relieves blood congestion. Its influence in soothing brain excitement or delirium is most remarkable. Gentle spine rubbings with mustard and water may often be used with advantage. A towel wrung out of tepid or cold water and placed over the stomach, covered of course with a blanket, acts like a charm on the brain in conditions of delirium. The sitz bath also is an important remedy. These and other simple and easily applied hydropathic processes have been used and their value tested in numerous cases. There is no secret in their use. Every medical man has them at his disposal and can apply them with facility. I repeat, the true *beverage* for the inebriate is water. It is also the true *remedy* for the disease. Water is as efficacious externally as internally.

Time, however, is as necessary as means. Even water and abstinence dislodge the enemy only after a long probation. One of the most direful effects of alcohol is *its subjugation of the will*. The brain is a long time before it regains tone, and the craving for alcohol frequently bursts out at intervals with renewed violence. In such cases compulsory restraint would meet the difficulty; but the law refuses it, because it will not acknowledge that drunkenness is a disease. The proposed new law merely recognises voluntary restraint, which, however, will be a legislative gain, and will meet the requirements of a limited number of cases.

Social influences are important in the treatment. Many dipsomaniacs are individuals of high nervous temperament, persons of social dispositions, influenced by words of kindness. The general treatment, therefore, should be genial and encouraging. The drunkard is a victim to false views and bad customs. Society has made him such, and society must unmake him, casting most blame on itself as the encourager of habits which are dangerous and seductive. Do not let us despair of the cure of the drunkard, but let us do our best to abolish the pernicious customs which have made him what he is.



The following is from a paper read before the British Association at Bristol by Charles O. G. Napier, F.G.S., and published by Tweedie and Co., London:—

“More than twenty years ago I read in Liebig’s ‘Animal Chemistry,’ how the use of cod-liver oil had a tendency to promote the disinclination for the use of wine, and how most people, according to Liebig, find that they can take wine with animal food, but not with farinaceous or amylaceous food. I felt in my own person the truth of this statement of Liebig, as did also two members of my own family. We adopted the vegetarian diet, although brought up in the moderate use of alcoholic liquors, for which, after becoming vegetarians, we felt no inclination. I was induced by this seeming proof of the accuracy of Liebig’s theory to endeavour to find whether it might not be valuable for the cure of intemperance. Having applied it successfully to twenty-seven cases, I will briefly give the results.

“1. A military officer, aged 61, of an aristocratic Scottish family, had contracted habits of intemperate whisky drinking while on service with his regiment in India. His habit was to eat scarcely any bread, fat, or vegetables. His breakfast was mostly salt fish and a little bread. His dinner consisted of joint, and very little else. He consumed during the day from a pint to a quart of whisky, and was sober scarcely more than half his time. By my advice his wife induced him to return to the oatmeal porridge breakfast on which he had been brought up, and to adopt a dinner of which boiled haricot beans or peas formed an important ingredient. He did not like this change at first, and complained that he could not enjoy his whisky as much as formerly. About this time there was a great panic amongst flesh eaters in consequence of the cattle plague, and his wife became so alarmed that the whole family was put on a vegetarian diet. The husband grumbled very much at first; but his taste for whisky entirely disappeared, and in nine months from the time he commenced, and two months from the time he became an

entire vegetarian, he relinquished alcoholic liquors, and has not returned to either flesh or alcohol since.

"2. An analytical chemist of intemperate habits, 32 years of age, was desirous to be cured of his vice. I called his attention to the statement of Liebig. He said he feared that a vegetarian diet would not suit his constitution, and that he felt he had eaten nothing unless he dined largely on flesh. He finally consented to give it a month's trial. His first vegetarian dinners consisted principally of maccaroni. He persevered, aided by the diet, and before the end of six weeks he was a total abstainer.

"3. A lady, accustomed to live freely, eat very largely of meat, and drank a bottle of wine daily, besides beer and brandy. Her sister took her, by my advice, one hundred miles away from home, by the seaside, and after long walks they sat down to a vegetarian dinner. In nine weeks her intemperance was so far cured as to be satisfied with about half a glass of brandy on going to bed, drinking nothing alcoholic during the day."

Twenty-four other cases are next recited by the author which were cured in from two to twelve months. He concludes his paper as follows:—

"From these twenty-seven cases, in which the vegetarian system has been within my knowledge successful, I conclude that it is a very valuable remedy, and well worth a trial. I will now give a list of articles of food which are pre-eminent in their antagonism to alcohol.

"1st. Maccaroni, which, when boiled and flavoured with butter, is palatable and very substantial. I believe no person can be a drunkard who eats half a pound a day of maccaroni thus prepared.

"2nd. Haricot beans and green dried peas and lentils stand next. They should be soaked for twenty-four hours, well boiled with onions, celery, or other herbs, and plenty of butter or oil. Rice is useful, but less important than maccaroni or peas and beans. The various garden vegetables are helpful; but a diet mainly composed of them



would not resist alcoholic drinking so effectually as would one of maccaroni and farinaceous food.

“3rd. Highly glutinous bread is of great use from this point of view; it should not be sour, for sour bread has the tendency to encourage alcoholic drinking. Bread that is imperfectly fermented and liable to become sour is in very common use, and, in my opinion, greatly contributes to foster intemperance; as also the use of meat of the second or third quality. The use of salted food tends to promote intemperance, while regular, hearty meals of fresh, wholesome, glutinous food tend to discourage it.

“In all cases of intemperance which I have examined there is a special distaste for a farinaceous diet. Those who object to vegetarianism often complain of a want of appetite for such diet. Let such try seaside or mountain air, a good long walk fasting, or a ride on the top of an omnibus, and they will seldom want an appetite. The drunken mechanic, who when sober works hard, loses more time through drunkenness than he would in taking country walks, if such were advisable for his health.

“If we inquire the cause of a vegetarian being disinclined to alcoholic liquors, we find that the carbonaceous starch contained in the maccaroni, beans, or oleaginous aliment, appear to render unnecessary, and consequently repulsive, carbon in an alcoholic form. Liebig says, ‘Alcohol and fat oil mutually impede the secretion of each other through the skin and lungs.’ Nations living on a diet composed largely of starch, such as the rice-feeding populations of the tropical East, are less given to drunkenness than meat-eating populations. The meat-eating people of the north of France consume much alcohol per head—as much, if I may believe statistics, as the inhabitants of any part of Europe. The bread they consume is very generally raised with vinegar. One class of fermented food appears to attract another. I have observed that a taste for spicy condiments, butcher’s meat, and alcoholic liquors is associated, and that a taste for plain flavoured vegetables, fats, and oils is likewise asso-



ciated. I have known persons in the habit of taking alcoholic liquors daily, when eating butcher's meat who find they must give them up entirely when living on a farinaceous diet without meat, their action under those circumstances being too irritating to be endured without great inconvenience, such as sleeplessness, burning in the hands, and headache, and even nausea; and that in the same individual, who a few days before with a meat diet, seemed to require several glasses of wine to prevent physical exhaustion."

The following hints are extracted from a pamphlet on intemperance, published by Dr. James C. Jackson, physician to the Hygienic establishment at Dansville, New York:—

"A great many have been saved through the temperance movement. Still the increase of drunkenness keeps pace, or nearly so, with the increase of population. It is, therefore, well to take a survey of the question from any new standpoint which observation or experience may suggest, and see if some advance cannot be made towards guarding and protecting against the acquirement of an appetite for intoxicants. It is certain that no person will become a drunkard without the desire to drink—the desire being always the prompting motive to indulgence. How comes it then that we create this desire for strong drinks? I answer, we do it through our errors in eating and drinking.

"I have made extensive inquiries—and my opportunities have been unusually large—and I never found a man who was in the habit of becoming intoxicated who did not own that he was more or less a glutton; nor have I ever heard of a man who was a drunkard who was careful in his dietetic habits. All historical facts confirm this view. If you go back to the Middle Ages, and on to our own time, you will find in all places where drunkenness has prevailed, that there has also existed a gluttonous indulgence at table. Wherever men drank, they feasted gluttonously. They ate to excess, and thus they drank to excess. Had

their habits of eating been corrected their habits of drinking would have followed suit inevitably.

“Whenever a man begins to eat gluttonously, he creates for himself that appetitive desire for stimulants which it is next to impossible to control. Hence, it is important to give heed to the matter of eating. Simple habits in diet always lead to sobriety in respect to the use of stimulants, while highly seasoned food awakens the desire for stimulants, and thus creates an appetite which under social conditions favourable to indulgence is almost sure to overcome all moral considerations, and to cause the tempted and the tried to become victims. . . . .

“From the eating of stimulating and exciting foods, affecting the nerves of the stomach, arises an irritable condition of the nerves of nutrition, and by reflex action, of the nerves of taste, and at length there is awakened a longing or desire for something to overcome the feeling of exhaustion, which when stimulants are not in use, is always noticeable, and sometimes imperious in its demands.

“It does not follow, however, that the appetite for strong drinks is attributable only to the irritation caused to the nerves of nutrition and taste by reason of the use of highly seasoned foods. Articles of diet which in themselves lack the constituents to make good the waste to which the nerve structures are subjected in performing their proper office, have a direct effect in awaking and producing the desire for stimulating beverages. This cannot be otherwise while the staple articles of food in use by our population at large are, many of them, defective in those properties out of which nerve structure can be built. . . . . A man can wear away his nerves by activity, or from want of proper nutriment to them, as readily as he can wear away his muscles; and when the nerves, that ought to be in their full development as large as a coarse thread, come to be not larger than a hair, they can no longer perform their office. From want of this capacity a great many diseases marked by debility ensue. . . . .

“Under a great variety of circumstances exhibited in our



common life men feel a strong desire for stimulants. That desire grows out of the starved condition of the nerves in their bodies. Furnished with stimulants, this sense of starvation is overcome, and for the time a fictitious result is secured, which the patient makes himself believe, and perhaps his physician is led to believe, may be substantially recuperative; but like every other fallacy, this hope of his rests on nothing, and so, in the end, the stimulants and the tonics fail him. If you give to this debilitated, disordered, diseased body, by way of aliment, the means of repairing its starved nerve tissues, the desire for stimulants is lost. While this is true of a sick man whose disease is marked by nervous debility, it is just as true of the drunkard. Every drunkard is so by reason of the starved nerve tissues in his body. Within the last twenty-five years there have been under my care not less than a hundred habitual drunkards. In only two instances have I failed to give back good health and sobriety where these individuals have been under my personal management and direction; and of all the agencies that have been brought to bear upon them, save the psychological, none have proved so effective as those of diet and bathing.

“It is, I believe, morally and physically impossible for any man to remain a drunkard who can be induced to entirely forego the use of tobacco, tea, coffee, spicy condiments, common salt, and flesh meats. If his diet consist of grains, fruits, and vegetables, simply cooked; and he keeps his skin clean, he cannot, for any length of time, retain an appetite for strong drinks. The desire dies out of him, and in its stead comes up a disgust. The proof of this can be seen at any time in our institution, where we have always persons under treatment for inebriety, and without medicinal drugs. The testimony is ample, is uniform, is incontrovertible. . . .

“One of the greatest securities against the development of an appetite for strong drinks is the free use of fruits; thus we have, in the grains and the fruits eaten, a thorough protection against the desire for any stimulant. I have



often found it impossible to cure drunkards while I allowed them to use flesh meats. Apart from its nutrition, meat contains some substance which in excess so excites the nervous system as in the long run to exhaust it, to wear out its tissue, and render it incapable of natural action. In this condition of the system come the reactions which are abnormal, and thence the paroxysm of craving for liquor, which is so strong as to overcome all moral restraints, obscure the judgment, enfeeble the will, and turn the man into a creature having powerful desires, with thoroughly aroused passions, and incapable of self-control."

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## CHAPTER XVIII.

## TWELVE REASONS FOR ABSTAINING FROM INTOXICATING DRINKS.—POEM ON STRONG DRINK.

IN the preceding chapters we have collected a great deal of evidence on the pernicious effects of alcohol, mentally, physically, and socially, and have, we believe, fully demonstrated the utter uselessness of intoxicants for strengthening the body. We have compiled the following twelve reasons, which are based upon this evidence, and we think they should be sufficient to create—in all except those who study the gratification of their appetite more than their own well-being—the desire to enjoy the benefits resulting from total abstinence:

*First.*—Because the use of intoxicants is not only unnecessary, affording neither food nor force to the system, but positively injurious. [See chapters II. and III.]

*Second.*—Because, for the above reason, every penny paid for such drinks, is so much money absolutely wasted which could be applied to far more useful purposes.

*Third.*—Because by abstaining, we shall be better in health, stronger in body, and live longer; for the use of alcoholic drinks lessens the capacity for either mental or manual work, impairs the health, causes numerous diseases, and shortens life. [See chapters III., V., and XII.]

*Fourth.*—Because even in their moderate use, the evil effects are cumulative and are liable to impair digestion to such an extent, that an increased quantity is required to prevent depression, until, at length, the moderate man becomes the drunkard. [See chapter V.]

*Fifth.*—Because total abstinence is the only safe

principle to adopt, as proved by the fact that 50,000 moderate drinkers annually become confirmed drunkards, and take the place of the 50,000 who pass annually to the drunkard's grave from the great army of 500,000 drunkards.

*Sixth.*—Because by having alcoholic drinks in our houses, we may unconsciously offer them to the reformed drunkard, whose only safety is in total abstinence from every description of intoxicants, and thus cause him again to fall. [See chapter XVII.]

*Seventh.*—Because if we use alcoholic drinks, our children following our example, may use them and eventually be numbered among the confirmed drunkards, and we may thus be the instruments of bringing them to moral ruin.

*Eighth.*—Because drunkenness is the cause of nearly all the vice, misery, pauperism, and crimes of violence which abound. [See chapter IX.]

*Ninth.*—Because we ought not to lend the slightest countenance to the drinking habits of society, their direct tendency being to impoverish the country and increase the burdens of the people. [See chapters IX. and XV.]

*Tenth.*—Because in case of accident or illness, the abstainer's chance of recovery is twenty-five per cent. greater than that of the moderate drinker, and fifty per cent. better than that of those who drink immoderately. [See chapter XII.]

*Eleventh.*—Because the total abstainer can insure his life 15 per cent. cheaper than the moderate drinker. [See chapter XII.]

*Twelfth.*—Because in view of the above and the fact that intemperance is the great barrier to the intellectual, moral, and spiritual progress of the people, we are morally bound, if we care aught for ourselves, or others, to throw the weight of our example and influence on the side of temperance and virtue ; on the side of our country's weal and not her woe.



*STRONG DRINK. From a Poem by J. Room.*

[Inserted by permission.]

AMBITION, avarice, lust, and pride  
 Roll on the earth a fearful tide  
 Of grief and shame and misery,  
 Whose cry, O God! goes up to  
 Thee;

But, of all ills that curse our race,  
 The deepest fount of our disgrace,  
 Of other woes the concentration,  
 The essence, cause, and personation,  
 The chain of hardest, strongest link,  
 Is Satan's masterpiece—STRONG  
 DRINK!

An engine framed with fiendish  
 skill

To work his diabolic will;  
 The craftiest of all inventions,  
 It balketh not the fiend's intentions.  
 Child never fathered parent more—  
 His features more distinctly bore—  
 Than doth this paragon of evil,  
 The genuine offspring of the devil.  
 Its nature how can I declare,  
 Or with what figure it compare?  
 So many various names it bears,  
 So many hues and aspects wears,  
 Unlike, yet like, it seems to be  
 Of all bad things the epitome:—

A whip that tickles while it scourges;  
 A spur that lacerates while it urges;  
 An *ignis fatuus* of the gloom,  
 That lures its victim to his doom;  
 A meteoric flash and flicker,  
 That leaves the darkness tenfold  
 thicker;

A thing inspiring mirth and glad-  
 ness

That end in lasting grief and sad-  
 ness;

A flush of hope to lighten care,  
 But hurrying on to blank despair;  
 Like Satan's self, 'tis all a cheat,  
 At once deceiver and deceit;  
 A snare, a mockery, and delusion,

Wrapping in tangle and confusion;  
 A signpost pointing the wrong way;  
 A knave that flatters to betray!

Throughout the world Strong  
 Drink is known,

On hill, in dale, village and town;  
 Promising peace, it stirs up strife;  
 And health, it drains the fount of  
 life;

Of honest things the counterfeit,  
 Like worthless tares among the  
 wheat;

Of God's good gifts a vile perva-  
 sion;

On Nature's truth a gross aspersion.  
 Prompter and cause of much ill-  
 doing,

Begun in fraud, it ends in ruin.

Not pestilence, whose foetid breath  
 Is charged with [poison and with  
 death;

Nor famine stalking through the  
 land,

With visage gaunt and skinny hand;  
 Nor war, whose fierce and fiery  
 tread

Spreads desolation dire and dread;  
 Nor all the three fell fiends combin'd,  
 Bring half such woe to human kind  
 As that one demon, Alcohol!

O! why should mortal man extol  
 The flattering fiend? Why cultivate  
 A habit deadlier than fate?

Can none the needful wisdom give,  
 That man may reason, learn, and  
 live?

Dash from his lips the poisonous  
 bowl,

And rescue body, mind, and soul?

Pluck from the fire the half-burnt  
 brand,

And stay his suicidal hand?

O ! servants of the living God,  
Ye heralds with salvation shod,  
Lift your expostulating voice ;  
Denounce the curse that blights  
our joys,

The curse that makes your preach-  
ing vain,  
And scatters half your garnered  
grain.

O ! if ye wish your flocks to save  
From a dishonoured drunkard's  
grave,

Yourselves the tempting cup refuse  
And give no countenance to its use,  
And nerve your people for the trial  
By your own practice of denial,  
And thus your true credentials  
prove

By works of sacrificing love.

O ! did not the Good Shepherd give  
His own life that the flock might  
live ?

Then be it yours in deed and word,  
To emulate your loving Lord.

And you, ye framers of our laws,  
Remove the evil in the cause.

O ! for the honour of our nation,  
Shut up the temples of temptation ;  
The temples where strong drink is  
sold,

And death and ruin bought for gold.  
O ! would ye that this realm should  
be

The home of freedom and the free ?  
Then strike the tyrant Strong  
Drink down,

And save our freedom and your  
own.

If it be beautiful to see  
Our glorious tree of liberty,  
Wise to secure its precious fruit,  
Cut out the canker at its root.

So may it grow and flourish ever,  
Like good tree planted by a river,  
So may the people undismayed,  
Repose beneath its healing shade.

J. Room.

*Eastwood, Keighley.*



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